

MISSION SCENES IN MEXICO, CENTRAL AMERICA AND THE WEST INDIES

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The Missionary Review



of the World



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Signs of the Times

THE WAR AND FAMINE IN CHINA



WAR and famine still devastate the Flowery Kingdom, which we may soon begin to call the "Flowery Republic." The provisional republican government demands the abdication of the Manchu rulers as a first condition of peace. The armistice has been broken occasionally by minor hostilities, and the country has been harried by marauding bands of robbers and the rabble.

Missionary work is almost at a standstill, with foreigners recalled to the treaty ports, schools closed, and churches generally in charge only of native workers. The prospect is, however, that with the return of peace even larger opportunities will be given for preaching the Gospel.

Recent cable dispatches indicate that the Manchus have consented to give over the reins of government and to retire on a pension, but the edict is not yet signed. Yuan Shi Kai is mentioned as the first president of the

republic. He insists that any final decision as to the future government must be subject to the popular vote. The revolutionists demand that the capital be removed to Nanking.

The most threatening danger at present is the wide-spread famine, which is causing terrible destitution as a result of the floods last August. The great Hwai River Valley region, measuring about 100 by 300 miles, the neighborhood of Wuhu, on the Yangtse, and the province of Hunan were affected, and famine has followed the waters. Almost three million people are starving. Many are shelterless and nearly unclothed. There are very few charitable institutions, and such destitution as prevails is unheard of in more progressive countries. Many sufferers have lost heart and will not try to help themselves. Bodies of men, women and children are lying on the road, where the starving people had dropt. None cared enough to bury them. A few years ago the majority of these men were successful farmers. The

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors to signed articles in these pages.—EDITORS.

floods came and robbed them of everything. The Central China Famine Relief Committee has been formed in Shanghai and has the hearty co-operation of both the Imperial and the Republican Governments. It urgently appeals for funds for the great work.

WILL CHINA ADOPT CHRISTIANITY?

ONE of the high officials of Peking, Chow Tze Chi, is reported to have said: "Buddhism and Taoism are practically dead. The time has come for China to adopt a new national religion. The people need the restraint and stimulus of a spiritual force to keep them steady during this transition period, so that they may not run off into materialism and anarchy, as in Japan. I favor adopting Christianity as the national religion. It is the religion of democracies." The utterance is of great significance and importance, because Chow Tze Chi is not a Christian, but it is the utterly mistaken utterance of a man who does not know what Christianity really is. It may not be put on like a new dress, it is not a creed, it is not a reformation and a change of life (*i.e.*, of manners and habits); but it is life by the power of the Holy Spirit, the second birth, supernatural regeneration. *The Christian Observer* says: "It would be a calamity to the cause of the Gospel for China to adopt Christianity by the wholesale at the present time."

A recent cable dispatch (February 8th), says that President Sun Yat-Sen has written a letter to a Christian pastor, which is printed in the *Republican Official Gazette*, in which he endorses the plan for an independent National Christian Church. Chinese leaders declare that it would be

perfectly useless to attempt the reproduction of numerous Western denominations in China. It seems as if the crisis is at hand. Will it be possible to found one "Christian Church of China" and yet conserve all the essentials of Christian truth? Man seems unable to do it, but to the Lord all things are possible. Our earnest prayers for the divine guidance of the Christians in China are needed in this crisis of the nation.

FOES OF CHRISTIANITY IN JAPAN

A CHRISTIAN educator, with years of experience in Japan, Mr. O. H. Knight, reports that there are four great foes which dispute the progress of Christianity in that country. First, there is an undoubted revival of Buddhism and Shinto. The zeal and earnestness of Christian missionaries have caused the moribund religions to take on new life. Buddhism now imitates Christian methods, organizes young people's societies, founds orphanages, and has started to preach in chapels. The revival of Shinto is one result of the victory over Russia. It fostered national pride and strengthened belief in national traditions.

The second foe to Christianity is the belief in myths, superstitions and legends, which are related as historical facts to the children in the primary schools. They are thus taught to believe in imaginary gods and goddesses, tho the majority of the teachers know the stories told to be fiction. None, however, dare to speak out openly, and to reveal their lack of faith.

The third foe is the pseudo-scientific semi-rationalistic attitude toward all religion.

This critical, skeptical position seems to the superficial observer to indicate higher intelligence and a knowledge of the whole truth. The education and civilization of Japan are being reared upon it, so that the rising generation is filled with the spirit of complacent superiority.

The fourth great foe of Christianity is materialism, gross and unblushing, which is the combined result of the other three, and which prevails throughout Japan.

The Gospel of Jesus Christ and the power of the spirit of God alone can overcome these foes. The immediate need is for the Christian education of the Japanese.

JAPANESE PERSECUTION IN KOREA

RECENT private letters from Korea reveal strange antagonism to Christians on the part of Japanese officials. Our correspondent, whose statements are to be relied upon and whose judgment is sane, writes:

"The Korean Church is undergoing special persecution in the north through the arrest and imprisonment in Seoul of some of its strong, Christian workers, men who, from all we know of them, are above reproach and have never desired to meddle in politics. Two pastors, several elders and deacons, seven school-teachers and sixteen academy students are some of those whom I know to have been imprisoned like criminals. No charge has been made against them and they are given no trial. The Koreans are asking, 'Is this the way other nations do?' The son of Kil Moksa, one of the finest young men we have, is among the number. No doubt the trial will, through the grace of God, work for the upbuilding of all.

"The progress of the Church is steady and strong as usual, with the same thorough solid Bible study and Gospel preaching. The gifts of the people are wonderful considering their poverty and the increased cost of living. We have excellent Bible institutes and much to encourage in spite of opposition and persecution."

ANTAGONISM IN MADAGASCAR

ONLY two months ago* attention was called to the fact that after the years of more or less open persecution of missionaries and native Christians upon Madagascar, a better day was apparently dawning on the island. The new Governor-General seemed to be a just and liberal-minded man, and the different societies at work in Madagascar were planning advance steps in their work. The S. P. G., the L. M. S., English Friends and the Paris Missionary Society decided to found a training-school for native teachers in Tananarivo, and thus to open the way for the students of missionary schools for higher education, from which the Government had deliberately excluded them.

Now, however, the Paris Missionary Society sounds an alarm by stating that Christian activity has been seriously interfered with in Tananarivo, in Imerima, and in the local synods of certain other districts. The difficulties are said to be even more serious than those encountered before.

Representatives of the society waited upon the French Secretary of the Colonies and there made their complaints and *The Journal* of the society says: "We hesitate to believe that we are on the eve of a systematic campaign against all missionary effort,

* *Missionary Review*, 1911, page 955.

principally, however, against the Protestant missions, which have given to the churches composed of natives the most democratic form of government. We prefer to think that involuntary mistakes have been made and will be corrected speedily." Pray that Madagascar and its faithful missionaries and Malagasy Christians may not be exposed to a renewal of persecution and increased interference with the preaching of the Gospel.

PROGRESS IN BOHEMIA AND MORAVIA

BOHEMIA and Moravia together are a country as large as Scotland. Three hundred years ago Protestantism was strong in both lands, and Protestants were the great majority of the population in Bohemia. At the battle of the White Mountain, in 1620, the Protestant cause was lost, and the ensuing persecution was so effective and thorough that the Reformed faith was stamped out. The Reformed Church in Bohemia to-day is feeble, poor, and unimportant, and the Protestant population is probably less than two per cent. of the total. Yet the Protestant cause is making progress, as the following figures show. Thirty years ago there were seventy congregations in Moravia, now eighty-eight. Then almost no preaching stations, now sixty-four, and thirteen affiliated congregations. The number of places of worship has doubled in thirty years, and about one million dollars has been spent for buildings and church funds by the people, who are generally very poor. In Brunn, the capital of Moravia, there was no Reformed church thirty years ago, when the first services were held in a private house, fur-

nished with borrowed pews. To-day the congregation in Brunn numbers eleven hundred souls, owns a church, a manse, and an assembly hall, and is preparing to get an assistant for its busy pastor. In 1882 there was one Protestant religious paper now there are six in Moravia.

Much of the financial aid, so much needed by this struggling but growing church, comes from Christians of the United States.

REFORMS IN BOLIVIA

UNTIL 1898 the Roman Catholic Conservative party was in full control of the great South American inland republic of Bolivia. The revolution of that year placed the reins of the Government in the hands of the Liberals, and much liberal legislation ensued, which, being heartily approved by the majority of her citizens, has caused great progress. Among the first of the reforms instituted was that which took the cemeteries out of the hands of the priests and threw them open to the public by placing them under the municipalities. Thus, non-Roman Catholics could be buried within the walls of these cemeteries. Then the exemption of the priests from the jurisdiction of the civil courts was declared void, and finally, in 1905, religious liberty was declared after considerable opposition. Thus the power of Rome was broken.

In 1911 the Liberals succeeded in forcing through Congress a law establishing civil marriage, and declaring that no religious ceremony can be performed before the civil contract has been entered. This is a severe blow to the monopoly of the Roman Catholic Church, to which marriage is a sacrament, and to whose priests it has

been a large source of income. At the same time, there is some danger that, as in Brazil, civil marriage may cause an increase of concubinage through the avarice of vicious men entrusted with the making out of the documents necessary for the legal act. There has been much living together without any marriage ceremony at all in Bolivia already on account of the rapaciousness of the priests.

The liberal members of the Congress of Bolivia are now considering plans looking toward the complete separation of Church and State.

The breaking of the power of Rome has naturally opened the republic to Protestant missionaries, who belong to the Canadian Baptists, the American Methodists, the Los Angeles Peniel Society, the Seventh-Day Adventists, the American Bible Society, and the Bolivian Indian Mission of New Zealand.

COOPERATION OF MISSIONARY SOCIETIES

ABOUT one hundred executive officers and delegates of the foreign missionary boards of the United States and Canada met for their nineteenth annual conference at Garden City, L. I., January 10-12.

The questions discust were largely technical and refer to problems and policies of administration. These conferences have been a great factor in bringing the denominational boards to a better understanding, closer sympathy, and have led to more cooperation and comity. There is, however, still much to be attained in this direction, and it is earnestly hoped that the time will soon come when each will look not only on his own things, but also on the things of others—

and that not in jealousy or distrust, but in sympathy and with a desire for closer cooperation.

One important recommendation to the conference was that the North American Mission Boards working in China adopt the policy being followed by five British societies, to "set apart for a term of years a total of twenty men for work among the government students of China, in cooperation with an equal number of Y. M. C. A. secretaries appointed by the international committee."

The importance of accepting the enlarged opportunities for educational work in China was also emphasized. Efforts have been made to establish union mission hospitals, presses and schools in a number of centers, but these have met with success in only a few stations, many societies still refusing to enter into any such plan of cooperation. Progress is, however, being made in this direction.

Union schools for missionaries' children are also called for in several districts of China and are needed in Korea, Japan, India and elsewhere, but the missionaries frequently find it difficult to agree on the location, and mission boards are not quite able to decide upon definite plans for cooperation.

One of the advance steps due to this missionary conference has been a plan to hold special conferences of representatives from boards having work in separate countries. On January 9th such a conference was held for Japan, and the result led to the proposal to hold similar meetings for other mission fields. Such topics were discust as (1) A union Christian university; (2) the need for teenforce-ments; (3) territorial division; (4)

self-governing churches and mission boards; (5) the coordination of policies and methods of the various boards and missions.

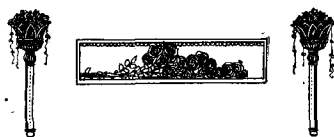
The Board of Missions Studies presented a report and constitution. The committee on a missionary magazine was authorized to raise a guarantee of \$50,000 to cover a period of five years and to launch their magazine in the autumn of the present year. Dr. Frederick P. Haggard has been selected as the editor and has accepted conditionally on his being released from his present duties.

It is difficult to over-estimate the value of these inter-board conferences. They have proved of such real value in America that a similar plan has been adopted by the British societies.

THE MORMONISM OF TO-DAY

THE question of Polygamy in the Mormon Church is still a matter of public interest. While some public men and journals affirm that polygamy is dead within the Mormon Church, others, including Dr. Robert M. Stevenson, the president of Westminster College, in Salt Lake City, call attention to some facts which seem to show that this is not true. Since the institution of Polygamy is regarded by the Mormon Church as of divine origin, having the divine sanction and being the divine ideal, it is not easily set aside. The law reads: "If any man espouse a virgin, and desire to espouse another, and the first

give her consent; and if he espouse the second, and they are virgins and have vowed to no other man, then is he justified. . . . And if he have ten virgins given unto him by this law, he can not commit adultery, for they belong to him, and they are given unto him, therefore is he justified." It is claimed by Mormon leaders that this law approving of polygamy is suspended, and Joseph Smith, the president of the Mormon Church, endeavoring to authenticate his ostensible opposition to polygamy, has declared publicly that he would favor an amendment of the United States Constitution to make polygamy a Federal offense. Dr. Stevenson remarks that the ideal has not been abandoned and that polygamy has not been acknowledged as a mistaken, immoral, or improper ideal; that the book containing their Sabbath-school lesson, the book in common use, does, on the last page, call the attention of the pupils to the chapter on the eternity of marriage, together with the plurality of wives, and charges them to make a thorough study of it; and that in the lesson for the First Intermediate Department of the same book, the children are taught to admire the characters and lives of the polygamous prophets as heroic and devout leaders of the saints; thus, we believe, Dr. Stevenson has demonstrated that Mormonism now teaches polygamy. Its leaders, being forced by circumstances, may have suspended the law of polygamy for the present, but they still teach it.



THE CHURCH AND THE IMMIGRANTS

A RECORD OF FAILURE AND THE REMEDY

BY LEROY HODGES, PETERSBURG, VIRGINIA

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WHAT part of the work of Americanizing the recent immigrants have the churches in the United States assumed?

This question has been propounded by persons antagonistic to the Church in the belief that an answer will weaken the interests of the Christian organization. These cynics see that the American churches are not ministering to the needs of the recent immigrants to the full extent of their means. They rejoice at what they term the "failure of the Church"; and pessimistically they predict the total dissolution of the Christian organization.

Looking at the matter impartially, and with the best interests of the Church at heart, we must acknowledge that the churches are not doing their full duty. In some sections of the country it is true that constructive work has been attempted and good results are being accomplished, but these efforts are not sufficient to meet national demands. There is need of greater activity on the part of the churches among our new citizens. When the rank and file of the church-workers are made to realize this, existing conditions will be improved.

The object of this article is to set briefly before the church people the true conditions in regard to the recent immigrants in the firm belief that the knowledge of these conditions will lead the churches* to overcome the

inertia which has characterized their past efforts, and will lead them to turn their vast powers toward the uplifting of America's alien workers.

Recent Immigration

Immigration, not unlike a ripple a century ago, now breaks as a mighty wave over the country, casting upon our shores a million immigrant aliens annually. With the growth of the movement its racial composition has undergone a marked change. Forty years ago the foreign immigrants, exclusive of the Oriental races, came principally from the United Kingdom of Great Britain and from Northern Europe; to-day the source of the movement is in the south and east of the continent—Poles from the realms of their lost kingdom; Finns, Russians, Lithuanians, Hebrews from Russia, Germans, Magyars, Slovaks, Croatians from the provinces of Austria-Hungary, Rumanians, Turks, Macedonians, Bulgarians, Grecians, Italians and Sicilians, and other races, each having their own language, or dialect, and with separate and distinct customs, crowd the highways of the Old World on their westward march. These people cross the Atlantic in endless streams, and force their way through the gates of the nation to push aside the stragglers of the old immigration.

This vast alien horde has swept over the country from ocean to ocean, creating in our industrial communities social, political and economic conditions not encountered outside of the United States. The invading army of workers has found its way to the coal-mining regions of Pennsylvania and

* Within the Christian Church are the Roman and Greek Catholic churches, the several Protestant denominations, and the different reform faiths, which are collectively spoken of as the "Church" in designating the Christian religion.—LER. H.

the Middle West; to the cotton and woolen mill towns of New England; to the ore ranges of the Northwest; and to the iron and steel and other industrial communities scattered over the country.

These people are without industrial training. The majority come from the agricultural districts of Europe, and are unfamiliar with urban life and industrial methods. Only a very small portion of them can speak any English; and a still smaller portion are possessed of so much as a primary-school education. Most of the recent immigrants entering the United States are unmarried—the movement is a migration of the youth of Europe. When they land at our ports of entry, they are a simple, honest people, possessing an almost childish trust in their fellow men.

No sooner do they land in the country, however, than some one takes advantage of their honest and trusting dispositions. They are exploited by the more crafty of their own leaders as well as by Americans. Their women fall victims to the enticements of panderism, and the men often sell themselves into industrial slavery—both falling through their trust in those who prey upon them under the guise of friendship.

Under this persecution they suffer, they are deprived not alone of the money they have sought to win, but of that personal liberty which is the right of man to enjoy. Their trusting and frank disposition turns to an attitude of suspicion. The awakening spirit of patriotism is stifled and crushed out by the forces directed against them.

Persons of a race gather together in colonies of their own in the cities

and industrial localities, and oppose all influences that should be for their uplifting. Instead of entering into their new life by accepting the institutions of the republic, they revive the customs of their native lands.

Philanthropic Organizations

A number of independent philanthropic organizations have recognized this anti-American tendency among our new citizens, and have taken an intelligent interest in their conditions. These organizations have opened schools for the immigrants; have instituted employment bureaus for them, provided industrial houses, and have actively demanded that justice be granted them in the minor courts. Excellent periodicals devoted to the interests of the alien workers are published and distributed over the country, and other effective methods have been employed to promote the general welfare of all races and of all creeds.

While the results which have been accomplished by these societies and leagues are encouraging, their influence is limited, and the effects of their efforts have been but slightly felt by the great mass of the laboring foreign element. Their usefulness, however, is in its infancy; and when the nation awakens to a full realization of its duty, not alone to its new citizens, but to all of the working classes, these societies will lead the way in the work of reform.

What is the Church Doing?

Throughout the industrial localities which support large immigrant populations expressions of religious discontent are frequently heard.

In the Mesabi iron ore districts of northern Minnesota, for instance, matters have gone so far among the Ital-

ians that denunciations of their Church have been made in open services by members of one congregation. The pastor of this church summed the incident up by saying that the members of his parish were "Godless, having no respect for either God or man." In Fall River, Mass., and in the coal-mining regions of West Virginia, pronounced anti-church demonstrations have taken place in the last year or two among the same race.

Among the Finns in the Northwest will also be found the same movement; and among other races employed in the cotton and woolen, iron and steel, clothing, coal and ore-mining, glass and other large industries the same state of affairs is observed.

With the annually increasing numbers of immigrants entering the United States as well as the increase in the creeds, races, and nationalities represented, the problem we face today is the preservation of the Christian religion as the dominant faith of America. The Church, however, has recognized its duty to the incoming immigrant for years. As early as 1858 the subject was discussed at length in the magazines, and during the past few years a number of attempts have been made to better conditions in several of the larger cities, but without any far-reaching effect.

Attitude of the Protestant Churches

Some Protestant Church publications have created the impression that the wants of the immigrants in this country are being ministered to, and that the churches are caring for these people.

The Protestant churches are doing no such thing; and the full realization of this should be brought home to

those members, who, in the sincere belief that they are aiding in bettering home conditions, are annually contributing to a work the results of which are to be found only on paper. Instead of exerting an influence to break down the barriers of racial antipathy, the Protestant churches have usually adopted either an attitude of superiority toward the recent immigrants or one of indifference, and have built up a caste distinction.

Churches supported by American Protestants located in the immigrant colonies refuse to receive the recent immigrants in their buildings as the native Americans are received, and some of them resort to the practise of holding services for them in barns, stores, and other such places, posing the while before the public as ardent "settlement workers." Some ministers have gone so far as to make the statement that the recent immigrants are a "lot of filthy cattle, with which they do not care to litter up their churches."

No schools and no social organizations and benefit and sick societies to which recent immigrants are admitted are found among these churches. Not only are they not assisting in the Americanization of the new citizens, but they are engendering an opposition against the institutions upon which the future of the United States rests.

Why the Churches Fail

Special work which has been attempted by the Protestant churches has failed through an absence of an intelligent appreciation of the needs of the people. The immigrants are treated as if they were a very inferior people; and the churches, acting under their assumption of superiority,

send their workers among the immigrants and often attempt to make "Christians" of them by teachings hardly advanced enough to be offered to the youngest children in the Sunday-schools.

No real effort is made to understand the customs, languages, religious ideas, and needs of the different races. No attempt is made to teach the lower classes the principles of personal hygiene or of public sanitation. Very few of the Protestant ministers go so far as to establish friendly relations with those among whom they are trying to work.

A prominent Croatian editor says:

"If the American churches want to do something with us, they must not treat us as strangers. My people do not know what the 'hunger and thirst after righteousness' is. They have a church of their own, and priests of their own, but they do not call on them except in extreme cases of necessity, so how can it be supposed that they will call on the teachers of a religious faith which they have always been taught is antagonistic to the faith of our forefathers?"

Instead of carrying the Bible among the immigrants, the churches send thousands of tracts among them. Many of these tracts are gaudy, grotesque compositions, and are scattered broadcast in the immigrant communities, as if the people were to be attracted into the churches by such superficial means. Some of these tracts have done as much to poison the minds of the recent immigrants against the churches as any other one cause.

Another reason why so little has been accomplished by the Protestant churches is that sectarianism has dis-

placed the welfare of humanity as the goal.

Greek and Roman Churches

In the industrial centers, where the recent immigrants are gathered in large numbers, the Roman Catholic Church is firmly established, and often its strength is greater than that of all the combined Protestant denominations.

Racial distinctions enter too strongly for the different races to mingle freely, even in church affairs, if it is possible that each can support a church of their own, presided over by their own priests. Many congregations will be found, however, composed of mixed races and nationalities. This condition will be noticed to exist in nearly all cases from necessity and not as the choice of the immigrants, as, for example, in a small community where the Roman following is able to support a church only when combined—no one race being in sufficient numbers to warrant an organization.

The Roman churches are consequently practically divided into two groups; the first including the native American followers, and the second the different immigrant congregations, such as the Polish, Slovak, and Croatian. Many of the latter have been founded out of necessity to provide for the religious wants of those who were ignored by the American churches.

A typical example of this occurred a few years ago in a small bituminous coal-mining town in western Pennsylvania, where a large number of Slovaks were gathered. There was no Roman Catholic institution within twenty miles of the town; and the two Protestant churches, one a Meth-

odist and the other a Presbyterian, provided no welcome for the immigrants and attempted no special work among them.

The Slovaks held a meeting and decided to send to Austria-Hungary for a Catholic priest of their own race to take charge of the work of establishing a church in the town. A priest was secured and, in addition to the church which these people have erected, there is now being conducted a parochial school, to which nearly all of the Slovak children are sent, as well as the children of some of the other races in the locality from the Papal states of Europe. This is but one case out of many hundreds where the American churches, both Papal and Protestant, are allowing the immigrants to work out their own adjustment to American conditions and ideals with nothing but the ancient traditions of Europe to show them the way. Can we wonder at the reasons why the immigrants are slow to understand the duties of American citizenship?

Parochial schools are found in nearly all the settlements supporting Roman Catholic congregations. They are located in both the great urban districts and the small communities, and exert an influence which can hardly be estimated. Thousands of immigrant parents, ignoring the privileges offered by the states in opening the doors of their public schools to them, send their children as pay scholars to the parochial schools maintained by the Roman churches, where they receive very little of the training necessary for citizenship.

In addition to the schools, a number of social organizations are supported, chapters of which will be

found in nearly all of the parishes of the Roman Church. The functions of these organizations among the immigrant churches seem to be purely to stimulate interest in the Church and to bring the members of the congregations closer together.

Benefit and sick societies will also be found in the majority of the Roman Catholic churches, supported by the recent immigrants, which combine insurance and fraternal features. Most often they are kept up by specific monthly contributions by the members, and are directed by the priests. Together with the parochial schools and social societies, these organizations constitute one of the most powerful church systems found the world over.

Wherein Lies the Remedy

The remedy for these conditions lies within the churches themselves. Sincere and intelligent work on their part can overcome many of the existing defects. Direct an equally enthusiastic interest to the solution of the problems among the home aliens as is employed in the foreign missionary work, and a great step forward will have been taken. Let the welfare of the people be the object striven for, and not merely the creation of a religious institution, which too often caters to the rich and those higher in the social scale.

By extending to those who have broken from the Christian Church a welcome which will make them feel that there is interest manifested in their welfare, and by granting to them the privileges of equality, in religious matters at least, the churches can accomplish a great deal toward the uplifting of America's industrial workers.

The churches must overlook minor

differences and meet on a common ground to work for the betterment of the immigrants, if any lasting results are to be accomplished. Protestant and Roman Catholic congregations must shoulder the burden together, and work, not for their respective creeds, but for the great cause of Christ. Each denomination must open the doors of their churches to these people, who stand in bewilderment amid the rush and turmoil of the new republic, and grant them that fancied protection and the comfort which mean so much to them, but which can not be understood nor appreciated by Americans of the present generation.

The whole of the present attitude of the Christian Church in America must undergo a radical change. Protestants must drop their attitude of superiority and lay aside their indifference. Roman Catholics must devote their energies to the upbuilding of the masses and not to the erection of a great institution.

To realize this is not beyond the powers of the Church, for hidden deep in the church organization there lies a dormant strength which can weld the nations of the earth into one union, one nation, if it be used in that direction. At present, home conditions in the United States need attention—need the assistance of that great power which the churches alone can wield. Let us solve our home problems, remove the shame of the bread lines in our cities, and answer the calls of the lower strata of humanity in our industrial communities, as well as carry the flag of our Christian civilization among the heathens in the foreign fields.

The living conditions of the more

recent immigrants, as well as their educational and moral conditions, must be bettered. An intelligent study of their needs—those peculiar to each race—must be made, and an attempt made to supply them. The principles of personal hygiene and public sanitation must be taught these people—taught in such a manner that the immigrants can understand the effects of disregarding them. They must be taught the English language, and instructed in the fundamental principles upon which our democracy rests. Personal rights and the American idea of the man and wife and the unity of the family should be carried to these people by the personal representatives of the churches.

What independent philanthropic societies can do, the Church, the greatest organization of them all, can certainly accomplish.

Let the churches educate their ministers in the subjects of practical sociology, sanitary science, the languages of the Magyars, Slovaks, Italians, Croatians, Lithuanians, and other races found among our recent immigrants, and in the precepts of true Christianity. Let them instil into their leaders that they are the men to display the unselfish and noble ideals of Christianity; that they are the ones chosen to answer the cries of the masses, to kneel and lift the humanity that pleads from the gutters, and the filth in the dark, clammy, congested cellars. Let the churches and their ministers and each individual member realize that upon them, one and all, rests the duty to uplift our laboring masses. Let the nation remember that it is our humanity and not our gold which must win our future estate.



THE CHINESE STUDENTS TRACK TEAM AT THE UNIVERSITY OF NANKING

THE UNIVERSITY OF NANKING

BY L. PEARL BOGGS, PH.D., NANKING, CHINA



NANKING, the old south capital of China, is now mentioned as the future capital of the Chinese Republic. It is one of the most interesting cities in the empire from an historical point of view. More than one emperor has established his court within its ancient walls, but sooner or later the dynasty has failed and another capital was chosen to succeed the metropolis on the Yang-tse. As a literary and educational center it has been the acknowledged leader for many, many centuries, and its examination halls, accommodating between twenty and thirty thousand students, were among the largest and most famous in the country. Moreover, Nankinese, or Chinese as written and spoken at Nanking, is the standard of elegant Chinese, as the

English of Oxford and Cambridge assumes to be model English, or Parisian French the ideal French.

In this ancient city, rich in traditions of learning and culture, a unique and comprehensive plan is being developed which, if successful, will make modern Nanking worthy of its inherited prestige as the seat of Chinese culture and scholarship. We refer to the Union University, which was established about a year and a half ago by all the Christian missions of Nanking engaged in educational work for men, in order that they might pool men and means for a greater work than any could do alone. This movement has come none too soon, for China in its renaissance has problems of such a far-reaching, vital and delicate nature that the hand of a novice may mar the destiny of the nation, which is making such heroic efforts to



THE CHAPEL, MAIN COLLEGE BUILDING, DORMITORY AND HIGH SCHOOL, UNIVERSITY OF NANKING

meet the new conditions imposed upon it by the shock of its sudden and rather rude awakening through contact with the people of the Occident.

An institution is needed which shall gather about itself a group of strong men as faculty and students, who, provided with books and laboratories and adequate financial support, shall be able to fit themselves for the difficult but inevitable task of adjusting China to the modern conditions and requirements of the twentieth century.

That there should be a number of Christian institutions of the rank of a good university in America is the absolutely necessary condition of China's becoming modernized; for in this land of scholars, where the Government is making rapid and successful efforts at higher education, approximating the western type, there must be Christian men of scholarship equal to any of those who are not Christian. China has yet to be convinced that Christianity is its greatest need and can not be convinced until it has been demonstrated that Christianity produces the

highest and most efficient type of manhood, for the test of any religion is not the height of its church steeple or the logic of its creeds, but its power to create noble personalities. Realizing these needs more keenly than I have been able to express, the leaders in educational work in Nanking are attempting to build up such an institution, and to this end have united, or are in the process of uniting, all of the schools, from the primary to the professional schools of theology and medicine, and hope in the near future to add other graduate and professional schools as the demand may arise and means may be furnished. An educational training department will probably be the next development, for the university recognizes that boys trained from childhood under Christian influences are likely to develop the most noble characters, and for the instruction of the children, teachers must be trained.

For the present, in order to secure the best results, the college and high-school work are located on one cam-



SOME BUILDINGS OF THE MIDDLE SCHOOL, UNIVERSITY OF NANKING

pus, and here the small Medical School is now housed. The grade of work done hitherto hardly comes up to the standard of such institutions in the West, but every year the standard is being raised as an enlarged faculty and larger equipment make it possible. On this campus are situated six large buildings, the latest one being a large four-story science hall, which will contain at present laboratories for all the different scientific subjects taught and fitted up with all needful apparatus for college work. A large lecture-room with raised seats and gallery makes class demonstrations feasible, while the recitation rooms are numerous and attractive. The athletic grounds are also ample. The Intermediate School is located about a mile away, while the Elementary Boarding School is in the heart of the city. The total number in the three schools is 432.

The Medical College, not yet fully organized, is the result of the union of practically all the large missions in the lower Yang-tse Valley, including

those mentioned above, the Baptist, the Presbyterian Church (South) and the Methodist (South). The present class are the students who were being trained privately in hospitals, but next New Year the regular medical course will be given and the students will have the opportunity for practise in the two large hospitals of the Methodists and Disciples.

The Theological School is also on a somewhat different basis, as it is to be a Bible School, inaugurated and largely financed by Dr. White, after the plan of the Bible Teachers' Training School in New York, and is to be participated in by practically all of the missions of Central China.

Of the factors which go toward the making of a great university, what ones are present in this situation?

First, there is a faculty of well-trained, progressive college men, several of whom hold advanced degrees. The president is Rev. Arthur J. Bowen, of Northwestern and Columbia Universities, a man uniting the highest ideals with sane methods of

work which bring practical results. Rev. J. E. Williams of the Presbyterian Mission, is vice-president and student pastor, for which latter position his winning personality and his eloquence, almost as persuasive in Chinese as in English, eminently fit him. Mr. C. S. Settlemyer, Disciple, fulfils the duty of secretary, and is an indefatigable worker. Dr. J. C. Garritt, Presbyterian, is the newly elected president of the Bible School, and with his fine theological training and years of practical experience in China is sure to make the new venture a success. The Medical School is looking to Dr. Randolph Shields, who comes with the highest recommendations from former fields of labor.

It will be impossible to mention others, but each man at the head of his department knows his task and spares no pains to increase its efficiency. More men are needed, for the growth in attendance is very rapid and shows that the second factor, students eager to learn, is not wanting. That they do their work well is

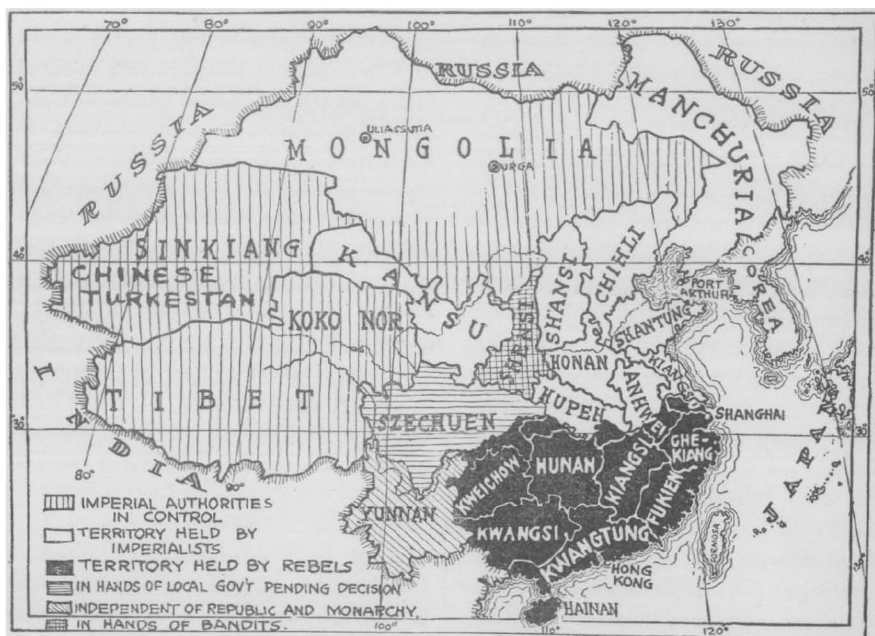
proven by the fact that all graduates find excellent positions and, if they remain with the schools they show themselves faithful teachers. A vigorous Y. M. C. A. organization with a building of its own evidences the presence of a sound spiritual life among the students. Sixty-five promised to devote themselves to preaching during the recent meetings held by Pastor Ding Li Mei.

In the third place the buildings, grounds, and equipments are barely adequate for the needs of the hour, and will soon be outgrown despite the fact that several large buildings have only just been completed. The fourth factor, alas, is sadly wanting, for what educational institution can be successful without an endowment.

A two-hundred-thousand-dollar endowment is needed immediately within the next three years, and two hundred thousand more in the following two, if the university is to meet the demands laid upon it to train Christian men of high moral and intellectual attainments.



THE NEW SCIENCE HALL AT THE UNIVERSITY OF NANKING



MAP SHOWING TERRITORY HELD BY CONTENDING CHINESE FORCES.

RELIGION IN CHINA—MANY GODS; NO GOD!

REV. FRANK RAWLINSON, SHANGHAI BAPTIST COLLEGE



AQUIESCENCE where one does not understand seems to be the attitude of the Chinese toward matters religious. To write, "Why?"

over the symbols of their religious life would in time lead to the writing of "Ichabod" over them. Religion and superstition are but two sides of one thing among the masses in China—an attempt to conform to the requirements laid upon them by powers which they do not understand and for reasons not stated. This spirit of nerveless acquiescence has been fostered by the close relation existing between social custom and religion; the iron-clad nature of the social fabric has led to a happy indifference to illogical religious conditions. The

contradictory ingredients of the three great religions of China have been swallowed because sugar-coated with a modicum of complementary phases and helped down with a huge gulp of ignorance.

China has what might be called "foreign religions." The Jews came early to China and, tho the few families still remaining as an influence are a nonentity, they have not altogether forgotten their ancient traditions. Buddhism, one leg of the great religious triangle in China, is as much foreign as Christianity; the one originating in India the other in Syria. Mohammedanism, which, according to some authorities, entered China mainly through commercial channels, after 1,200 years is said to embrace 10,000,000 adherents. It

is, however, a minor phase in the religious condition of the Chinese.

Confucianism

One great circle of religious activity in China is Confucianism; the word Confucius, the name of its founder, is the Anglicized form of the Chinese phrase meaning Master K'ong. In age, Confucianism dates from about 500 B.C. Its founder started out as a political reformer, teaching what might be called social ethics and leaving behind a large number of social and ethical maxims. He died thinking himself a failure, yet he is to-day revered in 1,560 temples with ceremonials, music and offerings. Dr. Dubois estimates that there are sacrificed annually to Confucius 66,000 animals. The terms used in this worship show that he is adored, as "holy" and "incomparable." The prayers address to him are adulations, petitions having only a small part in them.

Confucianism is the state religion, the Emperor giving the same worship to Confucius as to "heaven." A few years ago a decree was issued raising Confucius to the same rank as "heaven." In general the masses have little to do with the worship of the sage, for that is attended to by the aristocracy of China, the literati. The leading ideal of Confucianism is that of the "Princely Man," superior in address and deportment. To this ideal all can attain, for all start in life good; bad company is what starts a man away from the good.

The influence of Confucianism on the people is seen in their dislike to show disrespect to printed paper, their attention to the requirements of propriety, and the worship of Confucius

by school students, the lowest grade of which are on the first step leading up to the coveted plane of the scholar.

Confucianism is non-religious to the extent of having practically nothing to say about God or a future life. It conflicts with Christianity in teaching man's ability to make himself good; it agrees with Christianity in teaching the ethical nature of society; and assists Christianity in that a good Confucian should find it easier to meet the requirements of the Christian life, tho for that reason it is sometimes considered a sufficient substitute.

Taoism

Next to Confucianism is Taoism. Its founder was a philosopher contemporaneous with Confucius. His teachings, slow in attaining the position of a religion, are contained in a book about the size of the Gospel according to St. Mark. Its great word is *tau*, "word" or "way," and the essence of the teaching seems to be an attempt to penetrate to the great world principle; a groping after the immanent God. In contrast with Confucianism it is metaphysical, and is said to state more positively the Golden Rule. It has suffered great deterioration, being now mostly a system of magic and alchemy, under the "Pearl Emperor," or Taoist Pope, with multitudes of priests dancing attendance upon myriads of idols. Taoism is a religion of the people, and shows its influence in the care taken in building houses or locating coffins, that the mysterious "wind-water" currents may not be disturbed; in the worship of countless idols and the part taken by the priests at funerals. It pretends to offer immortality, here supplementing Confucianism.

Buddhism

Buddhism also wields a tremendous sway. Dr. Dubois has said: "Confucianism is based on morality; Taoism on superstition; Buddhism on idolatry." They represent, respectively, man worship, spirit worship, image worship.

The central teachings of Buddhism as seen in China are the doctrine of the transmigration of souls; Nirvana—the extinction of individual consciousness, the final goal of the Buddhist—personal responsibility; and the certainty of punishment for sin. A vast army of priests, marked with six circular scars on the front of the head, attest the hold this imported religion has. While but little understood by the mass of Chinese worshippers, yet its teachings are woven into the daily life of the people. Their hesitancy to kill things—even lice in many cases, tho they have not the same hesitation in either torturing them or exposing them so that they may die—shows at least a vague idea of the doctrine of the transmigration of souls. This again shows itself in vegetarianism, which is frequently met tho not general. The same idea is at work in the mind of the man who killed an animal thinking it his old-time enemy in another form, and also, in the man who was heard by a missionary to say to one who had offended him: "I am going home to put a ring in the stall," meaning thereby to prepare for the day when the offender, having passed into the state of a beast of burden, would be in his power in that same stall. Chinese thought appears to have modified the idea of Nirvana to the extent that a "Western Paradise" has partially taken its place. The effectiveness of the doc-

trine of personal responsibility is seen in the belief in a system of rewards and punishments—definite rewards and demerits for definite acts. Writers on things Chinese do not agree as to whether this is a Buddhist or Taoist system. Proof that sin is punished is in the pictures of the ten Buddhist hells, these pictures being so horrible in their depiction of the tortures awaiting the damned that I doubt if the mind of man can conceive of anything more hideous.

The needs of the spirits in the unseen life are treated as tho similar to what was needed before leaving the seen. But gathering that a spirit is somewhat attenuated in substance, they have argued therefrom that their needs can be supplied in like form, so that many of these, such as clothes, furniture, animals, are ferried over to the departed by the burning of paper imitations of the things needed. Certificates of houses, lands, and stores of articles needed in the spirit condition can be bought of the priests. Such certificates, from the fact that they are to be cashed in when the spirit arrives at its destination, have been spoken of as "checks on hades." Tho out of sight, the spirits are supposed to be able to wield an influence in the land of the real. The effect of this belief is well summed up in a phrase of Dr. Legge's, "The dread of spirits is the nightmare of the Chinaman's life." In China the sense of the spirit world takes the place of the sense of God in Christian lands.

Chinese Idolatry

To understand the religious condition of the Chinese we shall now look at some phases of their religious activity which run parallel with the

above-mentioned religious systems. And first we come to that which, like the skin is over everything Chinese—idolatry. It is the result of all China's own religions, tho there are said to be very few images of Confucius. Idols seem to be as ubiquitous as men; in the houses, in shrines along the roads and in the temples; some temples sheltering as many as 10,000. They are made of all kinds of materials, one of the most common being just mud. The two most popular of China's idols are said to be "The Kitchen God" and "The God of Wealth." One redeeming feature about idolatry in Greece and Rome was the beauty of the statues which stood for the worshipers' conceptions of their divinities. But Chinese idols lack even this, beginning as plain they rapidly run to hideous. Idolatry in China has not called forth art as the Occidental knows it. In most cases an idol appears to be the result of the canonization of some one who achieved something or wrought some help for the public in the past. This canonization has been carried to the senseless extreme of having a "god of lice," a "god of diarrhea," a "god of fornication," and *ad infinitum, ad nauseam*.

The temples vary in arrangement, a common style being one in which you pass through successive courts to the sanctum of the chief idol. In the larger temples stages are provided on which at certain festivals historical plays are enacted, in which plays the darker facts of human passion are often dealt with in a bold and open way. In the same court where the stage is, I have frequently seen quacks galore noisily calling their wares; once I heard the rasping discordant gurgles

and squeaks of a much-traveled and well-worn phonograph.

To most of the worshipers the origin (and often the name) of the idol is unknown. Some understand them to stand for past heroes. In many of them is a hollow place which the more intelligent worshipers may sometimes tell you is for the sojourning of the spirit on its return to this place. The worship consists principally of incense burned in sticks, offering of food, etc., and genuflections. The religious zeal of the people is said to vary in different sections of China. While in general the Chinese seem void of any jealousy for the dignity of their idols, yet it is easy on the occasion of an idol procession to stir up trouble. There seems in Chinese worship to be no sense of reverence as we understand it. Each individual worshiper attends to his worship, being unembarrassed at others standing near looking on or talking. One is struck with the absence of any sense of awe in the presence of the images. Of actual prayer, the masses of the people seem to know little, tho a frequent occurrence is the shaking by a suppliant, for the guidance of the gods, of a bamboo vase filled with sticks on which are written characters. One of the sticks having been shaken out, it is given to a sage seated near, who searches for the same character on the cover of a lot of letters near his hand; and, having found a letter with the same character, proceeds to read to the suppliant what is written thereon. Should it be unfavorable, the process will be repeated until a satisfactory answer is received.

There is practically nothing corresponding to our social worship with its singing and sermon. The only

source of instruction seems to be that passed casually from one to another in the house or in the temple. Worship under such conditions might be expected to be what it is largely, a matter of habit; its motive is fear. Since the Chinese do not think through to the reasons for their idolatry, we need not be surprized at the taking of an idol and beating it because of failure to grant what is expected—something that sometimes happens—or the pasting over of the mouth of the kitchen god with something sweet, that on his annual report journey he may tell only that which is pleasant.

Ancestor Worship

The great religion of the Chinese is the worship of ancestors, idolatry being largely due to the canonization of ancestors. It antedates the great religious triad, tho each contributes something to it. It touches Confucianism in its basal principle, filial piety; Taoism and Buddhism in its attitude toward the future life. It is the worship of ancestors that makes necessary the submission of younger to older, causes the young married couples to do obeisance to the groom's parents, decides the status of women—they, having no part in the ancestral rites, are less important than sons—and permits concubinage, since a man must have sons to worship him after his death.

The worship of ancestors takes place at different times. In April graves are attended to; at the New Year festival, before either pictures of the departed or tablets bearing his name, he is revered by the offering of food and the proper ceremonials. The cost of this worship is tremendous. Of the food offered, the an-

cestors take the "essence," the living relatives look after the rest. The food thus feeds the denizens of two worlds; more could not be asked.

The motive back of ancestor-worship is largely fear, tho its basal principle is filial piety. The happiness of the departed depends upon it; his attitude—whether malevolent or benevolent—is determined by his state of happiness or unhappiness. If benevolent he will help the living, at least do them no harm; if neglected and unhappy in the spirit world, he may bring about dire results. The living serve the dead that the dead may assist the living. It is a sort of a treaty of reciprocity between the two worlds.

Worship of Heaven

The climax of the religious life of the Chinese is the worship of "heaven." And here we get on to a comparatively high plane, much different from the quagmire of superstition through which we have waded.

The place where "heaven" is worshiped is in Peking, at the famous "Temple of Heaven." Here there is an open altar, on the top of three terraces paved with stones laid in circles. As to the exact meaning of the term "heaven" sinologues disagree. Yet this much is clear, on this altar we stand in the presence of the chief god of China. No idol encumbers this altar whose roof is heaven; one author says no attempt was ever made to make an image of "heaven." A reminder of the one to whom this altar is dedicated is found in the shape of a tablet on a table on which is written in four Chinese characters: "Supreme God of Sovereign Heavens." The forms of invocation used here seem to imply a personal being. Here

the Chinese in their worship come nearest to the Supreme God, tho for them this altar, like that in Athens, be to an "unknown god."

While the people make frequent references to "heaven," and sometimes pay homage in an informal way, yet, as Dr. A. H. Smith says, "according to Chinese ritual" there is only one of China's millions who can worship "Heaven," and that is the Emperor, the "Son of Heaven." This worship is performed twice a year, at the winter and summer solstices by the offering of burned sacrifices, bales of silk and precious stone. Of some of the prayers used it has been said that they are couched in language which might be adopted in its entirety in prayer to the true God.

The Chinese Dragon

One other religious feature of China must be mentioned. There broods over the land, echoes in the speech of the people, a being, a creature, who, while not the highest, yet takes a lofty place in the pantheon of China's gods—the dragon. Conceived of as a huge lizard, he is used as the national emblem of China. This mysterious embodiment of a power which continually hovers over them is viewed with awe. Some such creature also moved through the minds of men in Babylon, Chaldea, and in Hebrew and New Testament records. We pass from the scene of China's ruler stretching out his hands to the god he dimly glimpses to China's millions bowing to the devil, whose real intent they know not; neither one is clear to them, tho both are given a part in their worship. In the last analysis the Chinese are seen worshipping anything having more than ordinary power or influence. At one

extreme they appear to reach toward an unknown god; at the other to honor a veiled devil, and in between to worship men ordinary and extraordinary, together with animals, which, tho not mentioned before, have not been forgotten. Of the Chinese it may truly be said: "They grope for the wall like the blind." And on every hand there are signs that the present state is lower than that in the past.

Here and there are seen glimpses of light—filial piety, a negative "Golden Rule," recognition of "heaven"—all helping us to understand why China has survived. Unlike India, in China vice has never been raised to a partnership with religion.

Next to the message of Christ the Chinese need a spirit of investigation to dig with a question mark beneath the hoary foundations of every phase of their religious life, a step that in time would mean the burying of all the rank growth of superstition and the proper valuation of the few golden principles hidden beneath it. Next to learning that salvation is possible, not through human efforts, but through the effective efforts of One more than man, they need the vitalizing power of God.

This sketch of the religious condition of the Chinese, causing as it does to pass before us in phantom shape and swiftness China's horde of gods, only serves to bring into relief the absence of God, and is sufficient answer to those heathenish Christians who say that the Chinese have enough religion of their own. What they have is the walls of the vault of their souls; what they need is liberty and life. To secure these they must know the one God. Herein lies the motive and vindication of foreign missions.

PERSIA'S PLIGHT AND PLEA

BY REV. H. C. SCHULER



PERSIA is a "Bible Land"—the scene of many of the events of the books of Ezra, Nehemiah, Esther, Daniel, and other Old Testament Scriptures. Not only so, but Persia is the only "Bible Land" that has had a continuous history as an independent nation from Old Testament times till the present. Persia, of interest to every school-boy and school-girl, as the land of Darius, Cyrus, and Xerxes, the land in which Alexander the Great fought some of his greatest battles, and won the greatest of all his victories. Persia is also of political interest and importance as a buffer state between the Russian Empire on one side and a part of the British Empire on the other side. This land has made substantial contributions to the literature of the world, the ancient Avesta and Pehlevi, the more modern Sa'di, Hafiz, Masnavi, and Omar Khayyam, and the familiar tales of Arabian Nights. Persia appeals to us because her people belong to the same great Aryan branch of the human race as the Anglo-Saxons.

One other reason why Persia appeals mightily to some of us is that this is a Mohammedan state; and Christians owe a special debt to Mohammedans. Whatever may be our opinion in regard to the later years of Mohammed's life, most of us will agree that in his earlier years he was a sincere seeker after truth. Born and reared among the heathen idolaters of Arabia, he became convinced that idolatry is false, and that there is but one God. He heard that the

Christians worshiped this God, and he seized the first opportunity of a journey into Syria to visit Christians and Christian churches, to find what they could teach him about God. What was the result? He asked for bread, and received a stone. That was in the seventh century of the Christian era, and he found the Christians engaged in internal strife; wrangling, fighting, quarreling. Not simply a war of words, but one with swords and munitions of war. Christian killing Christian; sect at war with sect. Mohammed was disgusted. When he went into the church buildings to see the Christian worship, he saw images and pictures, and men and women bowing down to them; and he said, "This is no better than the idolatry of Arabia." He turned away in disappointment, and went back to Arabia, where he founded a religion of his own, the fundamental tenet of which is, "There is no God but God."

It was the faithlessness of the Christian Church that paved the way for Islam. Had the Christian Church been pure and active there never would have been an opportunity for the rise, much less the spread of Islam. If Mohammed had seen a pure form of Christianity he would probably have become a Christian, and a considerable part of the history of the world for thirteen centuries would have been changed. Christians owe a special debt to the Moslem world.

The effects of Islam upon a nation is shown in three words, the equivalents of which are not found in the Persian language. The first is the word Conscience. Henry Martyn, in

translating the New Testament into the Persian language used fourteen different words in an effort to translate that word. With the whole fourteen he did not succeed. There was no such term in the Persian. Because Islam so sears the conscience of men that the very word was lacking in their language. It is only recently that the Persians have begun to use the equivalent for the word Conscience.

About ten years ago I was teaching a class in Ethics in the Teheran high school. When we came to the chapter in the American text-book on "Self-Respect," I knew no Persian term by which to translate it, and could find none in the dictionaries. Nowhere could I learn of a Persian equivalent for the English term *self-respect*. Even the quality for which it stands is largely lacking from the Persian character.

Another word not to be found in Persian is the word *home*. The Persians have no "homes"; they have *houses*, some of which are very fine, and are furnished with beautiful Persian rugs, and Persian tapestries, but "home," in the sense in which we use the word, does not exist among the Mohammedans of Persia. The great inequalities of the sexes destroy home-life, the wife is either the slave of a poor husband or the toy of a rich one; a mother must perhaps stand in the presence of her son till *he gives her permission* to sit down; the men live in one part of the house, and the women in another, so that there are apartments and palaces, but no homes.

Dr. Samuel Zwemer, of Arabia, an authority on things Mohammedan, says, "A system that puts God's sanction upon polygamy, concubinage, and

unlimited divorce—that hellish trinity—brings a curse on every home in the Mohammedan world." In another place he calls attention to the fact that from Peking on the east to Gibraltar on the west, from Siberia on the north to the Zanzibar on the south, two hundred millions of earth's inhabitants call Mohammed "prophet." Notice the three terms Dr. Zwemer uses, "polygamy, concubinage, and unlimited divorce."

Polygamy. The law of the Koran is that a man may have four legal wives. Not every man in Persia has four wives, for among the poor, polygamy is much less common than among the rich. But most wealthy men have their harems and a plurality of wives.

Concubinage. In addition to four legal wives, the Mohammedan law states that a man may have any number of secondary wives, or concubines. There is a system of concubinage in Persia that is as degrading as anything that could be imagined. The Persians belong to a sect of Islam called "Shiahs," who have a custom which, I believe, is not found among the Turks and other Sunni Mohammedans. It is a system of short-term marriages, by which a man may marry a woman for any stipulated length of time, five or ten, or ninety-nine years; or it may be for one year, or one month, or one week, or one day. During that time they are legally man and wife; at the expiration of the time that relationship ceases to exist without any formality or ceremony. This system needs but a moment of thought to see something of its effects on morals.

Third *Unlimited Divorce*. In Persia when a man wishes to be freed from

his wife, he does not move his residence from one state to another; he simply turns to his wife, and says to her, three times, "I divorce thee. I divorce thee. I divorce thee." Then she is divorced. His only other obligation is to pay to her the sum of money which on the day of the wedding was written in the marriage contract that he should pay to her in case he divorced her.

These things are done not in defiance of the religious teaching of the country, but with the express permission of the religion of the nation, and some of them recommended as meritorious. It is easy to see why there are no homes in Persia.

I would not, however, pronounce a philippic against the Persian people. I love them, and I have given my life to serve them. Many Moslems are my warm friends, and I am happy to say that many Persians are better than their system, better than their prophet. The Persians have many good traits of character. I think of at least five that are better developed among the Persians than among Americans — patience, temperance (with regard to alcoholic liquors), hospitality, courtesy, and love of peace. They also have other virtues in which they do not excel us. But the existence of great evils in Persia and the wrong religious system make it necessary to send missionaries there to teach them better things.

What are Christian missionaries doing in Persia? During about eleven years of residence there I have spent four years in the capital, Teheran, and seven years in Resht, a city of perhaps fifty thousand population, down on the Caspian Sea. One thing about missionary work in Persia is

very delightful; we are not troubled much with the denominational question, at least, in those districts where I have labored. We never hear anything about Presbyterians or Methodists, or Episcopalians. We are all simply *Christians*, or *Evangelical Christians*; sometimes we hear the word Protestant to distinguish us from the Greek and Roman Catholics who are in the country. South of the thirty-fourth parallel of longitude, which runs about half-way between the northern and southern boundaries of Persia, the only evangelical agency doing general work for Moslems is the "Church Missionary Society" of the Church of England, whose earnest, devoted, efficient, and consecrated missionaries are doing a noble work. North of the same parallel the only evangelical agency, with some minor exceptions, doing general work for Moslems is the American Presbyterian Church (North). Between these two missions there is a perfect comity and perfect harmony. Most Persians do not know that there is any difference between Presbyterians and Episcopalians; in fact, do not even know the names.

In northern Persia there are about six millions of people, among whom we have about fifty-five missionaries located in eight different cities. Making allowance for vacancies of which there are always some, we have thus about one missionary for every 125,000 of the population. These missionaries include men and women, clergymen, physicians, teachers, and some wives of missionaries. It is not too much that we ask, for at least one missionary, man or woman, to every twenty-five thousand people. That is not an impossible or an impractical

task, neither for Persia nor for the entire world. It simply means that we shall increase our missionaries about fivefold, and that there shall be a corresponding increase in gifts to the work. The consecration of ourselves and our money to Christ would accomplish this with comparative ease in a reasonable length of time.

Missionary Methods

Our methods of work in Persia are the four that are in use in most of the great mission fields: *evangelistic, educational, medical, and literary.*

Evangelistic Work includes all forms of direct religious activity. In Resht we have each Sunday morning at nine o'clock a Sunday-school for children only; at ten o'clock a preaching service for adults in the Persian language; immediately after this service Mrs. Schuler conducts a meeting for women; and in the afternoon there is a Bible class for men, led by Dr. Frame. We have had at different times an evangelistic service for men Friday afternoons, Friday being, as you know, the Mohammedan day of rest. In these meetings is centered the evangelistic work in the city of Resht.

Itineration is another important part of our evangelistic work. If you will look at a map of northern Persia, you will observe a crescent-shaped district lying between the Elburz Mountains and the Caspian Sea. The "Resht field" consists of about two-thirds of that half-moon. It is about three hundred miles long, from twenty to seventy miles wide, and contains a million of people. In all that great district, and among all that population my wife, Dr. Frame, and myself are the only missionaries of any de-

nomination, and I am the only evangelical clergyman, native or foreign, of any denomination in that vast region! In spite of our small numbers we try to itinerate, and sometimes by land and sometimes by sea we go from village to village, and from city to city, for there are several large cities in the district—telling about Christ, and selling to the people in their own language Bibles, New Testaments, and Portions of Scripture.

There is also personal work. In the city and out upon journeys, much of our best work is done in personal and private conversation. But that is true everywhere. Many of the world's best sermons have been preached to an audience of one, as Christ spoke to the woman of Samaria, and to Nicodemus.

Education work is very important in a land like Persia. The aim of foreign missions is "to establish a self-supporting, self-governing, and self-propagating church in non-Christian lands." When that is done, the work of "foreign missions" is complete. Not that Christian work is complete in those lands, but when in Persia and India and China there shall be established a church, composed of the natives of those lands, that can support itself, govern itself, and extend itself. That church, indigenous to the country, can carry on the Christian work of each land much better than it can be done by *foreigners from America or England*. For the establishment of such a church the first thing necessary is leaders—preachers, pastors, evangelists, teachers—from among the people of the land, men and women consecrated and educated to lead. In Persia where are such leaders to come from, if not from the mission schools?

In some lands in which foreign missions are carried on there are great systems of public and government schools. In Persia there is no such system. The mission must undertake the entire education of the children, and youth, of its adherents. The importance of this work can scarcely be overestimated.

Medical work is also very important in a land like Persia. We have the warrant for medical missions in the example of Christ. Our physicians can not heal as He healed, but they can heal, and in this way they relieve pain, open closed doors, and give an illustration of the true spirit of Christianity.

When Mrs. Schuler and I went to Resht, in 1902, we were the first missionaries to locate there. Missionaries had passed through the city, for Resht is the port of entry for stations of the Eastern Persia Mission; some of them had remained a few days or even a few weeks in the city. But we were the first to take up a permanent residence. As we would go out of the door of our own hired house, and pass through the narrow streets of that Oriental city, the children playing in the streets would often cry out behind us "Sag Armani!"—Christian dogs. In 1904 cholera came, and I can assure you that an epidemic of Asiatic cholera is no light thing. We were not physicians, but we did what we could for that cholera-stricken city. We procured from Teheran and distributed several hundred copies of a small publication in the Persian language, written by Dr. Wishard, telling the people how to prevent cholera. We also went to the homes of the people, and helped to nurse the cholera patients. God blest the efforts

so that a few days later, when we passed out the same door, through the same narrow streets, the same children who for two years had been hurling epithets at us, and occasionally an apple-chore or a pebble, would line up along the street, and in true Persian fashion, bow low and "sa-laam" profoundly. We cared not for the "salutations in the streets," but we rejoiced to see that the city—even the children in the streets—were beginning to realize that the spirit of Christianity is to help those in distress.

There is the wonderful work carried on in connection with the Teheran hospital for men. In central Persia, the sun is intensely hot, the summers are long and dry, and the hats worn by Persians afford no protection to the eyes. The result is a large amount of eye diseases in many forms. A recent report of the Teheran hospital states that during a period of sixteen years about eight hundred persons had received sight as a result of surgical means in that one hospital alone. The report does not state how many of those received sight in two eyes, and how many in one only. But many a man has come into the hospital totally blind in both eyes, with cataract, and after a short stay has gone out seeing. Such work as that furnishes an illustration of practical and applied Christianity, and preaches a sermon more eloquent than any ever preached from any of our Persian pulpits. The people appreciate such work. In 1906 a woman's annex to the men's hospital was dedicated. One interesting thing about that woman's annex is that the building cost no one in America anything. A Persian

woman, the widow of a former prime minister of the country, gave two thousand tomans (about eighteen hundred dollars) for the erection of that annex on the mission premises. I believe the only part of the building which her gift did not pay for is a beautiful memorial window erected by the friends of Miss Charlotte Montgomery, a Canadian woman, who gave her life working for women and children at Hamadan, in connection with our mission. To my mind it is a beautiful thought that the names of these two women, one a Persian Moslem and one an American Christian, are coupled in the work of this hospital, which under the very efficient care of Dr. Mary Smith, is doing so much to relieve the suffering of women and children in the Persian capital—a city of about 300,000 population. The first woman's hospital to be established in the city, and the first in all north-eastern Persia.

At Resht Dr. Frame conducts a large dispensary and a small hospital. The only grant of money made for his work in addition to his own salary, by the board, was a small sum given him for the purchase of instruments and supplies at the beginning of his work, in 1905. The fees and gifts of the wealthy and well-to-do more than pay the expenses, tho a large work for the poor is carried on.

The annual grant from America for the work at Resht, exclusive of missionaries' salaries, is only \$1,100, or \$400 less than came from the natives attended by Dr. Frame.

Literary Work. The translation of the Scriptures and other literature, and the preparation in the vernacular of books and pamphlets, is very im-

portant. The entire Bible has been translated into good Persian. That in itself is a triumph for Christ. This work was begun by Henry Martyn, and completed by Dr. Bruce, of the Church Missionary Society. There is not a city in Persia, there is scarcely a large village in the Eastern Persia Mission where colporteurs of either the American Bible Society or the British and Foreign Bible Society have not been. Thousands of copies of the Bible, New Testament, and portions have been put into the hands of the people in all parts of the country. We are also trying to give to the people in their own language a body of Christian literature. There are mission presses at Ispahan and Urumiah, the former belonging to the English Mission, and the latter to the American. There is special need at the present time to increase the work of translation and publication, from the fact that scores of volumes of the very worst trash to be found in Europe are being translated into the Persian language. To counteract the evil influence of this we must increase the output of pure books. A start has also been made by the missions and graduates of the mission schools in the preparation of text-books. Some of the best school-books in the country have been prepared by a graduate of the Teheran school.

In brief, this is the work that the missionaries are doing in Persia under very great difficulties. The political unrest and the fanatical religious opposition of the mullahs make progress slow, but the time will come when the light of Christ will break and darkness and death will flee away.

UNION AND DIVISION IN KOREA

A TESTIMONY FROM EXPERIENCE

BY HELEN TAYLOR BILLINGS, PYENG YANG, KOREA



KOREA is one of the first foreign mission fields to complete the division of her territory among the six principal missions at present working here. With the exception of the Church of England and some small independent missions that do not enter into the agreement, only one mission is left in charge at one place, except in the four largest cities, where the work is divided or united. This example may encourage and help some other country to attain a similar ideal.

Twenty-five years ago the two oldest missions, Northern Presbyterian and the Methodist Episcopal, both of America, began work almost simultaneously. The Southern Methodist, Southern Presbyterian, Canadian and Australian Presbyterian came later, and all worked together until the spring of 1905, there being no division, except a mutual agreement, between the various Presbyterian missions.

There had been a growing feeling in the minds of many missionaries that a division of territory would remove a great cause of misunderstanding both in the minds of the natives and of the missionaries, would economize forces and means, and be for the glory of God and the more rapid advancement of His kingdom. A number of missionaries so impressed met and discussed the matter and divided the territory in which they were working. The plan was satisfactory to all directly concerned, and they believed

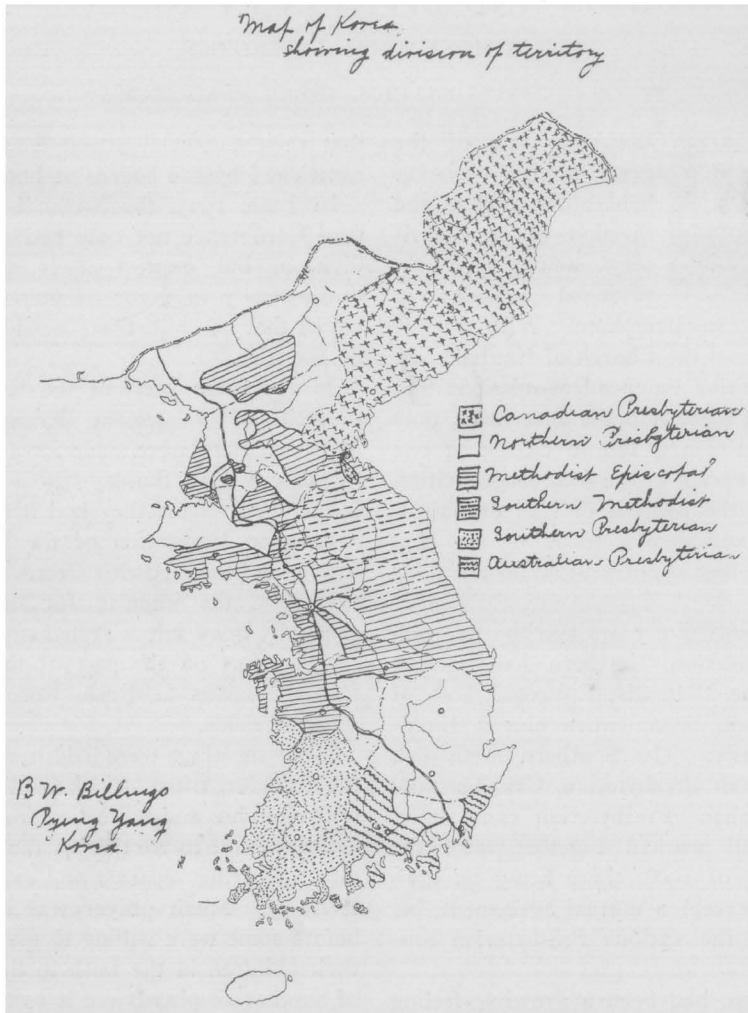
that their unofficial action would be sanctioned by the boards at home.

In June, 1905, the Methodist Annual Conference not only ratified the division, but expressed itself as enthusiastically in favor of union, and hoped that other districts would soon do likewise.

In the same year, at the General Council of Protestant Evangelical Missions, plans were made for a union hymn-book and Sunday-school quarterly. Previously, they had had only a common translation of the Lord's Prayer and the Apostle's Creed. From that time the impulse for division gradually grew into a systematic, concerted effort on the part of the different missions to divide Korea into separate fields.

Many meetings were held to discuss the transfer, often of whole districts with churches and followers, from one denomination to another in the interest of securing separate and exclusive territory. Much prayer was needed before some were willing to give over their children in the faith to the care of another shepherd, and it cost many a pang to make the exchange. But believing that it was God's will, and trusting Him to care for them through others, the final division of Korea between the Methodist Episcopal and Northern Presbyterian missions, the two largest missions, was accomplished in the fall of 1909.

I had the privilege of going, as a Presbyterian, with one of the Methodist ladies on her first trip among the recently transferred Presbyterian churches scattered all through her

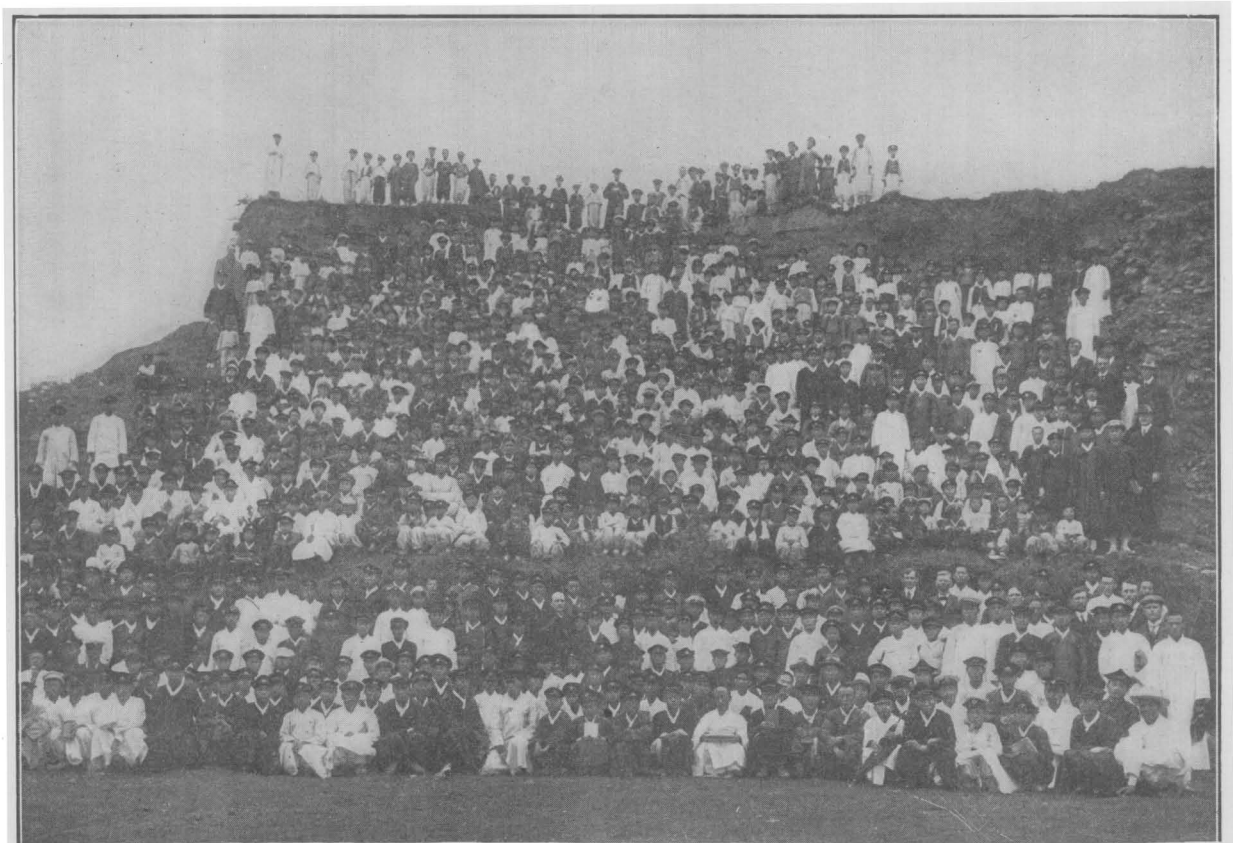


work, and I was very much impressed by the spirit shown. I tried to imagine several hundred Presbyterians at home, after being told by some meeting, where they had had no representation, and in which they had had no voice, that they had been made Methodists, and wondered what kind of a reception they would have given the new workers who came to visit them!

Let me tell you now how the

Koreans received us, not preachers, but two women.

At the first place, Hai Ju, where we spent Sunday, there were two churches, the Methodist and Presbyterian. Both were combined, and one pastor was thus set free for the country circuit, which needed him, and the other was able to care for the city church-members. Immediately, he made plans for an evangelistic campaign for the whole city.



Courtesy of *The Christian Observer*.

AN EVIDENCE OF THE PROGRESS OF CHRISTIANITY IN KOREA
Academy and College Students in Pyeng Yang. Every One of the Students Carried a Testament or Bible.

Altho it was a bitter cold day, the whole courtyard was filled so that the doors could not be closed. The Presbyterian pastor preached in the Methodist church, using as his text Ephesians 2:13, "Now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ."

First, he spoke of how, thirty years before the Americans and Koreans had been unknown to each other—truly far away—but the blood of Christ and His love had brought the American missionaries to Korea. Then the different parts of Korea had been brought nearer together by the inventions which Christianity always brings to a country—telegraph, telephone and railroad. Then, last of all, the Methodists and Presbyterians had been brought nigh, through the Atonement, and could make united plans and efforts for the taking of that city.

As we went through the country we received a welcome everywhere. Altho the people could not understand the reason for the transfer, yet they could trust their Heavenly Father to take care of them, as Methodists or as Presbyterians.

Has this attempt at cooperation been worth while? It has been over two years since the division was accomplished, and the unanimous expression of the leading missionaries has been that it has been worth far more than it has cost. Few, if any, would be willing to return to the old plan.

What are some of these advantages? First, it *saves labor and time*. The missionaries work is in a section, so that they do not need to travel such long distances to reach their churches which previously were scattered over

a field worked also by other denominations.

Second, it *saves expense*. Long distances between groups of churches have been lessened and a large part of the expense of itinerating is avoided.

Third, it *saves unnecessary re-duplication of schools and churches*.

Fourth, it *increases efficiency*. It makes it possible to have one good, strong church, instead of dividing the forces and funds among several weak ones.

Fifth, it *increases individual responsibility*. One mission is alone now responsible for the evangelization and education of the district entrusted to it. It must, therefore, plan for churches and schools in the places best suited to meet the needs of the whole work.

Sixth, it *improves discipline*. Formerly, when a man was put out of the church he frequently went over to the church of the other denomination in the neighborhood. The foreign pastor, not knowing his condition, allowed him to create trouble there also.

Seventh, it *adds to the testimony*. It gives the Christians a new testimony to the oneness of belief in Christ, before the "unbelievers."

Eighth, it *increases the harmony*. Now helpers from different churches can work together in Bible classes and Union revival meetings without being suspicious that their followers are being drawn away by the other workers. It thus *removes doubt and suspicion*. We are better able to work together, as members of the body of Christ, realizing that every one has a part in the work and that we all are needed to win Korea for our Lord and Master.

THE CLAIMS OF THE MOSLEM WORLD*

BY ROBERT E. SPEER, NEW YORK



WHAT are some of the considerations on the basis of which we make our appeal to the Christian Church to take a new interest in the task of evangelizing the Moslem world?

In the first place, we are under a peculiar debt to the Mohammedan peoples because their religion is the only one of the great religions of the world which came after Christianity, and which repudiated Christianity. There are great areas of the world which once were Christian but now are Mohammedan. There are peoples which once were Christian but now are Mohammedan. There are church buildings which once were Christian which Christians may not enter today. It was a right instinct that lay at the basis of the Crusades, altho the method was wrong; an instinct in Christendom which filled it with a sense of horror and of shame that great areas which had belonged to Christ had been handed over to Islam. We need to recover these areas in our day. In Mohammedism we are dealing with a religion which has reckoned with our religion, or thinks that it has, which has rejected it and usurped its inheritance, and we are called to go out to reclaim that which once belonged to our Lord.

The Moslem Barrier

In the second place, we must deal with Mohammedanism because it has interposed itself as a barrier between two great sections of the world which

ought to have found their nearest approach across the territory which Mohammedanism usurped. Dr. Nitobe, at Columbia University, made allusion to this fact, pointing out that there was no original chasm between the East and West—when the Persians poured over into Europe and when the Europeans poured back into Persia; when ideas flowed to and fro from the East and West. There were great currents of human movements between them until that wall of Mohammedanism arose in the seventh century and the natural roads of intercourse were closed. It is high time that we removed that barrier which has intervened between the East and the West. It is true that commerce passes more easily over the water than over the land; but religion moves from community to community, and Christianity should have gone, and no doubt would have gone, hundreds of years ago eastward overland into Asia if it had not been for the great area which Mohammedanism made an interracial barrier.

The argument has been often advanced that Mohammedanism was not an absolutely dead wall, but was a real channel of communication; that there was a great intellectual light shining in Islam. Any one who has taken the trouble to study the question, even second-hand, as most of us have only been able to do, must accept the judgment set forth in Sell's "Faith of Islam," in which he holds that all the science was Grecian in its foundations; that not one great philosopher who arose was an Arab; that

* Condensed report of an address at a parlor meeting under the auspices of the Nile Mission Press Committee, New York, December 7, 1911.

the men who wrote the greatest treatises in Arabic were without exception Spaniards or Persians; that Islam never produced a great book on science or philosophy whose translation has been demanded; that it never conquered a people with a literature; that it never was a channel of communication between the East and the West. It was an intellectual non-conductor, a massive racial and religious barrier.

Moslem Women and Children

In the third place, we are called to work for the Mohammedan world to-day, and this ought to appeal to every true instinct in us—because that religion has borne down most heavily upon the weakest and most defenseless classes—upon the women and the children. It is the religion that has done most basely for womankind by its doctrine of polygamy and divorce. A great part of the degradation of womanhood in India is due to Mohammedanism and Buddhism, not to Hinduism at all. The Mohammedan conception of women has degraded woman as she has been degraded by no other religion of the world, and the Mohammedan doctrine of divorce has, of course, poisoned the life of childhood throughout the Mohammedan world, making it impossible for children to grow up in the atmosphere of purity. The great majority of humanity is made up of women and children, and upon these Islam has borne down with heaviest depression.

The Power in Islam

In the fourth place, we are called upon to toil for these Mohammedan peoples because, nevertheless, we have in them a great mass of powerful energy and virility with which to work, that we may take their energy and

power and commit it to the Kingdom of God. I do not refer to moral and intellectual virility. Dr. Cochran, who was born in Persia and spent all his life there as a medical missionary, whose profession brought him into the most intimate relations with all classes of men in Persia, told me that deeply as he regretted to say it, he had to acknowledge that he had almost never met a morally pure Moslem in all northwest Persia. In India the moral tone of Mohammedanism is lower than that of Hinduism. The Mohammedans have never been an intellectual race. They have no idea of history, they study no literature and their ideas are those of twelve hundred years ago. There has been no quickening, intellectual life among them. But, strange as it may seem, there is no nonchristian race of more masculine vitality and power. No one who has traveled through Asia has failed to be impressed by this whenever he has passed through the Mohammedan races. We are called to take possession of this virility for Christ, who needs all that latent power that is waiting to be used in the work of the Kingdom of God in the world.

The Hopelessness of Islam

In the fifth place, we are called to take a deeper interest in this work for Mohammedans because of the utter hopelessness of these peoples under the influence of Islam. There can be no dispute that wherever Mohammedanism has gone it has either found a desert or made one. The greatest waste areas of the world fall within the borders of Islam. Take one after another of the countries that Mohammedanism has dominated; they were prominent and industrious, but the influence of Islam has simply destroyed

industry, civilization, thrift, comfort, plenty and left them in devastation and ruin. We asked men in Persia again and again, fourteen or fifteen years ago, how they accounted for it that the fruits of Islam were so dismal in Moslem lands, while the Christian lands contained all the progress and life of the world. Some of them said: "If you look back you will see that between 1,000 and 1,500 years after the beginning of each religion comes the dark age. Christianity has had its dark age, and now Mohammedanism has its, and our reformation will come just as yours came." Others of them would sadly abandon all such hopes and admit that Christians had the better of it in this world, but that Mohammedans were to have their share in the other; that Christians would pay then for their advantages here, while Mohammedans would enter into the paradise which had been reserved for the faithful. The fact is that those nations are held in a death grip by Islam, and there is no progress for them save as they shake off the evil which Islam has wrought by the perpetuation of the crude social and political ideas of Arabia in the seventh century by placing those ideas in an unalterable book, a book to be the law of man's life forever.

Kinship to Christianity

We owe a great debt to the Mohammedan world because we dare not, feeling the thrill of the life that is guiding us, leave these nations to their death and hopelessness and decay, from which they can never escape save as they escape from their faith, and accept instead of its death, the life of Christ.

We owe a special debt to this Mohammedan world because it is so akin

in its religious faith, in some respects, and in others so alien to our Christian inheritance. We have so much in common on the one hand—our clean, strong monotheistic faith. They, too, have an uncompromising faith in one God. They hold with us that Jesus Christ was the only sinless prophet. We have that great point in common with them. They admit that alone of all their prophets, Mohammed not excepted, Christ was the sinless one. They admit our Christian scriptures as sacred books, but they believe that what we call Christian scriptures are corrupted. Historic criticism fights on our side in this matter. All this antagonism to the Christian scriptures on that ground must die away. We have these great points in common.

On the other hand, think how deep the divergences are. They have no perfect moral code. The Koran can not endure the light of day as a book of ethical principles and ideals. In the second place, in spite of their faith Mohammed is not an ideal; he did not claim to be their ethical ideal; he never said of himself what our Lord said of Himself: "Which of you convinces me of sin?" They have no pure, moral code embodied in a person and they have no living, abiding power by which that moral code is to be incorporated in the lives of weak and sinful men.

We are called to share with them the faith that has done for us everything and that can do everything also for them.

We owe a great debt to this Mohammedan world because of the tremendous changes that are shaking it in our time. The unity of Mohammedanism has often been held up to

us as a reproach, but Mohammed held that Mohammedanism was to be superior in the matter of disunion, also to all other religions. As a matter of fact, however, we never have been divided in Christianity as Mohammedanism is divided to-day. Persia is full of sects and it is often stated that there is not an orthodox Mohammedan in the land. Mohammedanism is one of the most perilous and fragile of religions when at last dissolving forces and influences are brought to bear on it. A religion of ideas can stand a great deal, whereas a statutory religion such as Mohammedanism can not admit any light and can only anticipate collapse when new ideas beat upon it and new influences divide and undermine it. It is without any power of adaptation.

The Mohammedan world is confronting the approach of a fearful religious collapse. It will be a terrible thing if that collapse comes without sufficient preparation therefor on the part of the Christian Church, with a message to lay hold of the Moslem mind when the old institutions finally break down beyond all possibility of recovery.

Christianity—False and True

Most of all, we owe a great debt to Mohammedanism because my statement made at the beginning was not entirely true. I said we were under a special obligation to a religion which had in its initial program repudiated Christianity. But what was the kind of Christianity that it repudiated? It was a false kind. The religion, with which Mohammed collided 1,200 years ago, was not a true religion and deserved to be overthrown. It was not the Christian faith as we understand it, but a re-

ligion which died away before the impact of Islam because Islam had some qualities superior to those which that religion had. What was the Christian faith that Mohammed repudiated 1,200 years ago? It was a travesty of the Christian religion. Because the Christian faith they denied was a Christian faith in name and not Christianity, we are bound by 1,200 years of obligation to give to the Mohammedan world a Christian faith that is real and true, and to offer Mohammedans the opportunity to undo their judgment of 1,200 years by accepting the true light and the true faith in place of the false representation of Christ which alone was offered in the name of Christianity twelve centuries ago.

Wonderful Opportunities

We stand before wonderful opportunities to-day in northern Africa, where the animistic peoples are waiting for a faith that meets the needs of human souls and will take Islam, which is pressing in upon them, if we do not offer them the Christian faith; in Egypt, in Turkey, shaken down to the foundations, in Persia and in other lands where doors are now open and no barrier is interposed to making Christ known. What shall we say to our Lord if we miss these opportunities and deliver over to Islam in the twentieth century more Christian territories or more lives that belong to Him, to whom we are to bring not those lives only but the 230,000,000 people, who by the very earnestness and devotion of their loyalty to Mohammed and his faith have shown that they are the material out of which may be made the true and loyal followers of our Lord and Savior?

SYSTEMATIC TRAINING FOR MISSIONARIES *

THE BOARD OF STUDY FOR THE PREPARATION OF MISSIONARIES

BY GEORGINA A. GOLLOCH, LONDON, ENGLAND



THE Board of Study is based upon the conviction that missionaries, in addition to spiritual and theological qualifications and to an adequate general education, need specialized preparation for their work. Direct evidence gathered from leading missionaries led the commission to this conclusion, and, as is shown in the earlier chapters of the "Report on the Preparation of Missionaries," the need was widely but somewhat vaguely admitted by the societies. The publication of the completed report has brought definiteness and purpose into being all along the line. The societies no longer follow, they lead in the expression of desire. As illustration, take the following extract from a series of resolutions adopted by the Church Missionary Society after full discussion:

The Committee . . . also recognize that, in view of the new situation which has arisen in the mission field, it is important that more care should be taken to see that new recruits are equipped, not only with general culture, but also with such "special missionary qualifications" as are emphasized in the Report of Commission V, namely, *inter alia*, (a),

the science and history of missions; (b), the religions of the world; (c), sociology; (d), the art of teaching; (e), the science of language and the languages required in the field. . . . In the event of a Board of Missionary Study, as recommended in Commission V Report, being formed (the Committee instruct that), full advantage be taken of such help as it may be able to give.

Since these resolutions—which are typical of those of other bodies—were passed, the societies have themselves, in cooperation with a committee appointed for the purpose by the Convention Committee of the World Missionary Conference, formed the Board of Study as an agency to carry out what has happily become a desire about to be translated into action.

Behind the attitude of the home boards the missionaries range themselves. In one sense, many of them are the strongest argument against the need for that specialized training for which, as with one voice, they plead. Some who have done outstanding work had no training at all. But men and women of exceptional ability and force have done with great effort for themselves what the average missionary can not do unaided, and what constituted success under

* This article might be written from either of two widely differing points of view. It might embody a sketch of the growth of the idea of the Board of Study, from the day when the first proposal was laid upon our table by one of the ablest members of the Commission on "The Preparation of Missionaries" up to the day when the Board was duly formed by the united action of nearly all the leading British missionary societies, a strong executive committee elected, and a capable secretary, with experience and vision, appointed—the Rev. Canon H. U. Weitbrecht, Ph.D., D.D., for thirty-five years a C. M. S. missionary in the Punjab.

On the other hand, it is open to the writer to offer a forecast rather than a history; to write from the standpoint of those who need the Board rather than of those who first shaped it toward being; to estimate its probable sphere in relation to the missionary societies, to the current needs of the foreign field, to the present facilities for missionary preparation.

The former line has already been well taken by the Rev. J. O. F. Murray, Master of Selwyn College, Cambridge, and vice-chairman of the Commission, in an article in *The East and the West* (London Society for the Propagation of the Gospel), for October, 1911. Therefore, in this paper it may prove more helpful to view the Board and its possibilities from the outer rather than from the inner side.—G. A. G.

one set of conditions may constitute failure when those conditions are changed. Also, it needs to be remembered that "success" is often measured by a faulty standard—especially in the matter of language study—and one now wholly out of date.

In a word, "specialized missionary preparation" is no longer "a cry" of the World Missionary Conference, but a need recognized throughout the missionary world as so urgent that it must be met.

Granted the need, whence is the supply to come? The mission boards must each in their own measure—and it ought to be an increasing measure—provide for the testing and general training of their own candidates for foreign work. But the adequate development of specialized training in a large number of isolated centers is a practical impossibility, on grounds of waste in organization and expenditure and the lack of properly qualified staff. The thing can only be done through cooperation between the various missionary bodies, through classification of all existing facilities with a view to their wider utilization, and through the gradual provision of specialized help where required.

This, very briefly, is the situation which the Board of Study is designed to meet. Its careful relation of the ideal to the actual gives promise of large result. With no limit to its growth and outlook, it is rooted in things as they are.

What, then, writing from the standpoint of the missionary societies, are we justified in expecting from this body to which being has just been given?

1. Investigation necessarily precedes action. Therefore, the board

will probably give its first aid in putting societies and training centers into touch with existing lectures, lecturers, classes, libraries, etc. There are Oriental studies in government or commercial or university centers to which access could be obtained, and where missionary students would be associated with others, to the mutual gain of both. Here and there a missionary training college has already led the way in specialized study and would readily share with those at a less developed stage. Once a possible sphere of organized cooperation is indicated by the board, the societies will carry forward the joint work themselves.

2. A similar investigation will be needed in the world of books. Existing literature on the requisite subjects waits to be classified and graded. What exists already is not being put to its fullest use. Here the board, tho organized for Great Britain, will do good work by using the international links so closely forged by the World Missionary Conference. America and the Continent of Europe may prove richer in illuminative books than ourselves. The Board of Study should be able to put every training center into touch with the best literature of all lands.

3. A third and urgently needed investigation will be that on the special requirements of various mission fields. Ideally, as Dr. Timothy Richards pointed out to the commission, an Indian missionary should be expert in knowledge of China, and *vice versa*. But time is short and there is a limit to what man's mind can contain. Given a good general knowledge of world-conditions, enough to afford some basis for comparative thought,

the average missionary will do well to specialize on the field to which he is being sent. Here, through a constant intercourse with missionaries of all societies, through patient inquiry from valid sources, through touch with current events and current literature, the board should be able, in time, to offer invaluable information and advice. Each society, contributing its own experience, will receive in turn the classified experience of all. The results of this in the mission field will be great.

4. But it is already evident that, as the handmaid of the societies, the board will have not only to investigate and classify, but ultimately to originate and produce. Existing lectures will not cover all the ground; they will need to be supplemented by courses of study freshly arranged. Here the Board will have all available sources at hand to select from, and a basis of mutual fellowship where combination of forces can readily be arranged. A survey of existing literature will reveal great gaps unfilled. The Board in discovering and emphasizing this will find itself stimulating production, perhaps even selecting writers, editing manuscripts, publishing books. One, at least, of its members sees the solution of its financial problems here. Both in Great Britain and in America the essays made in corporate missionary publication have resulted in good books and big profits. Here is, indeed, a fruitful field. We could do with a tenth of the missionary books which flood the market if only that tenth were really good. We could pay proper fees to first-rate authors, and allow time for proper study and preparation, if all societies combined by use and circulation to in-

sure an adequate sale. We should have our future candidates preparing themselves long before they approach the boards—at home, in the parish, in college, in the business office—if suitable, up-to-date, inspiring literature were within their reach.

5. Further possibilities of useful service lie in the investigation of questions upon which missionary experts differ, but which are too important to lie unsolved. On some of these matters individual opinion is strong, but evidence is contradictory and inconclusive. Such, for instance, is the question whether language study should begin at home, and if so, under what conditions; or, whether it should be postponed until arrival in the mission field. Experimental work in language study at the home base has begun, but its results need to be followed up and tabulated for general reference. Akin to this is the question of continuation training in the field for younger missionaries, and in particular the development on the field of schools of study, courses of language study, and training centers where foreigner and native shall study side by side. Here the primary responsibility lies with the inter-denominational sub-committee of the Continuation Committee of the World Missionary Conference appointed to consider questions of training in the field, but with this body the Board of Study will naturally coordinate its work at the home base.*

6. In this whole region, again, investigation will, in time, involve action. The work of the board may re-

*An interesting account of the investigations already made is presented by Dr. H. T. Hodgkin in the current number of the *International Review of Missions*.

sult in the foundation of leaderships, possibly even of professorships at the universities. Need may be shown, as a supplement to the training colleges where efficient work is already being done, for a central college for missionary preparation. If the hoped-for school of Oriental studies is established by the government in London, missionary hostels for such a college might cluster around that. By degrees, as the board accumulates knowledge and experience and welds itself into a unity by constructive work, it will have an ever-widening sphere before it, not only among the missionary societies whom it serves, but in the wider educational world, and especially in relation to

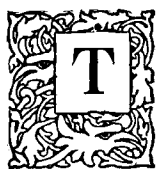
bodies concerned with the learning of the East.

This is an outline of what may be hoped for from the board. The work is great, too great to progress quickly; it must be long ere much result appears. But forces are already working in the background which will manifest their life in due time. Some of us can look back to the strenuous toil of Commission V (America gave us our chairman, in President Mackenzie, and he is now leading the van of special missionary preparation at Hartford School of Missions), and we realize that the cost was worth while.

The Board of Study will involve like labor, but the same amount of strength will suffice.

A RAJA WHO SACRIFICED A THRONE FOR CHRIST

BY SAINT NIHIL SINGH



THOSE who think that converts to Christianity are "rice Christians"—Asiatics who turn converts for economic reasons—need to be told about Raja Sir Harnam Singh, Knight Companion of the Indian Empire who, for the sake of Christ, sacrificed the throne of Kapurthala State and gave up the comforts and luxuries of the palace in which he was born to abide in poverty and want. It is a story full of hardship and struggle, in which faith and conscience finally overcome unmerited persecution, and the believer, who in earlier years, gladly bartered a mundane for a spiritual kingdom, in older age triumphs over his enemies and obtains

earthly honors in addition to his soul's salvation.

The state of Kapurthala is situated in Northwestern India, and, tho small, is regarded as a premier Sikh principality. During the days of the Sepoy Mutiny in 1857, when India's horizon was menacingly beclouded, the then Raja of Kapurthala rendered important help to the British, for which he was given a valuable estate in Oudh—which alone yields the State an annual income of \$400,000. To this chief—His Highness Raja-i-Rajgan Sir Randhir Singh, Bahadur of Kapurthala, Grand Commander of the Star of India, to give him his proper titles—was born the hero of this story on November 15, 1851, about six years prior to the mutiny.

A brother, Kharak Singh, two years older, had preceded the Kunwar Prince. The heir-apparent succeeded to the throne of Raja Randhir Singh on his demise in 1870, at Aden, while he was on his way to England. This Raja, too, died seven years later.

A tale is told by the friends of Raja Sir Harnam Singh as to how Christianity cheated him out of the throne of Kapurthala, to which, as heir-presumptive, he otherwise might have succeeded on his elder brother dying sonless. The romance has it that the Raja's relatives were so incensed at his conversion that they planned a ruse to deprive him of his inalienable rights. This meant nothing short of bringing a baby boy from the outside into the palace, and giving out that an heir was born to succeed as grandson to the throne of Raja Randhir Singh.

Just how far this story is true, I can not vouchsafe, but this much is certain, that his leanings toward Christianity drove Raja Sir Harnam Singh from the palace in which he was born and in which he resided with his brother after his becoming the ruler of the state in his father's place, and his acceptance of Christ completely estranged him from Kapurthala. When he was nine years of age, the late Rev. J. S. Woodside, of the American Presbyterian Mission, who had settled in Kapurthala, the capital of the state of the same name, was appointed his tutor. From him the Prince learned English. Even tho the missionary taught him for two years only, he was able to saturate the boy's mind with Christian teachings. Within two years of the ascension of Kharak Singh, Kunwar Harnam Singh left Kapurthala, unable to pull

on with his brother, the Raja—one important cause of which is said to be the Kunwar's sympathy for Christianity. He proceeded at once to Jallunder—but a few miles distant from his brother's capital—to which



RAJA SIR HARNAM SINGH, K.C.I.E.

The man who gave up a kingdom on earth in order to gain the Kingdom of Heaven

place he was attracted by the presence of a missionary, the late Rev. Charles Golaknath, whom he had previously met. It took the young prince a comparatively short time to finally make up his mind to accept Christianity. He was baptized by his friend, Rev. Golaknath, and in 1875 married his youngest daughter. Thus Kunwar Harnam Singh once for all burned the bridges between himself and his State.

The prince was destined to find the first few years of his residence in Jallunder very trying. The power and the purse of the royalty of Kapurthala are not limited by a con-

stitution, and naturally the state funds are lavishly spent to maintain the reigning chief and his relatives in gilded pomp and unbridled luxury. Harnam Singh, in leaving his principality, left behind him not only these luxuries to which he had been accustomed from the time of his birth, but also the most elementary comforts. His brother provided him with a wretched shack and a miserable pittance. His quarters were so poor that when dust-storms blew in, as they frequently did in hot weather, the prince was compelled to postpone his meals for hours, until they had passed, as his house was not well enough built to keep out the dust at these times. His hardships would have been intolerable but for his prayers, the advice of his missionary friend, Mr. Golaknath, and later the companionship of his sympathetic Christian wife.

However, the prince being gifted with rare intelligence, soon worked himself out of his sore situation. In 1777 the British Government of his province—the Punjab—used its influence and persuaded his young nephew, the then reigning chief of Kapurthala, to appoint Prince Harnam Singh to act as manager of the Oudh estates. The Kunwar remained in this position for eighteen years. During his management, the Oudh estates made great progress. The income was almost doubled in half a generation. Under his inspiration, the property was improved by laying out macadamized roads, constructing bridges and improving the forest reserves. He added to the comfort of his tenants by building hospitals and schools, urged on to good deeds by the spirit of Christ that dwelt within him. While acting as manager of the

Oudh estates he received a fairly large salary, out of which he was able to save a small competence. To-day he receives a pension from the estates and an allowance from the State of Kapurthala. Thus he and his family are enabled to live in comfort.

Besides acting as manager of the Oudh estates, the prince has done invaluable work as a member of the Hemp Drugs Commission in 1893-94, as the honorary secretary of the British India Association of the Landlords of Oudh, as honorary magistrate, and as a fellow of the Punjab University. He served as a nominated additional member of the Imperial and the Punjab Legislative Councils. He attended the coronation of King Edward as his late Majesty's guest. The Government knighted him in 1899 and created him Raja in 1907, and thus altho he failed to secure the Kapurthala throne through his conversion, he still enjoys the title. The Raja and his consort are often invited to the Viceroy's table, and the Governor-General of India frequently pays informal visits to their Simla home. Raja Sir Harnam Singh has lived to see himself honored by orthodox Sikhs and Hindus, who love and esteem him for his gentlemanliness and saintly character, even tho he is a Christian.

Through the earlier years of trial and poverty and during the present years of triumph, the Rani Lady Harnam Singh has been a faithful friend and comforter, and a helpful adviser. She is gentle-mannered and intelligent—one of the best educated women of India. She ever is devising means to help emancipate her countrywomen. Her philanthropy goes hand in hand with her sympathy. She gives

a great portion of her time and money to charitable work, for the most part in connection with the Christian missions in India.

Seven sons and one daughter have blessed the union of the Raja and Rani. The Raja has provided a splendid education for all of them, sending all of them except one son living. every one of his children, including his daughter, to England for schooling. Three of the sons successfully passed the barrister-at-law examination. Two of these three, however, are employed in government service and one shortly is to begin practising as a lawyer. Another son is in the Indian medical service. The rest still are receiving education. The Raja's second son is married to an English woman. Miss Harnam Singh is a

charming young woman, still unmarried and living at home with her parents.

The career of the Raja forcefully reminds one of the prince who came to Christ to ask the way to eternal life. Christ commanded him to sell all he had and give to the poor; but the young man lacked the courage of his convictions and sought an easier way to save his soul. Raja Sir Harnam Singh took Christ literally, and set about at once to forsake the treasures of earth, and lay up for himself treasures in heaven. By so doing he has not only gained for himself the Kingdom of God, but has enthroned himself in the hearts of men as a man among men, a faithful friend, a king at heart, even if he is without an earthly throne. and a temporal Kingdom.

A SIBERIAN EXILE CONVERTED

"Cast thy bread upon the waters: for thou shalt find it after many days."

BY REV. LOUIS MEYER, D.D.



ERSON BRESSIN was a member of the Jewish sect which, founded as a protest against overgrown formalism at the close of the eighteenth

century, lays stress upon the more mystic and emotional side of religion. Quietly he lived with his wife and their five children in the little town of Lachowitshe, in the province of Minsk, in Russia, studying the holy books of the fathers, especially the Talmud and the Cabala, and paying little attention to outside matters. But the great persecutions of the Jews in Russia broke out in 1882, and Gerson Bressin was deeply stirred and aroused, tho he and his family did not suffer directly from

them. In scathing terms he attacked the unchristian actions of these men and women who represented to him the Christian Church, and he condemned the persecutions publicly with bitter words. His actions and speeches were observed by the Russian police, who were watching carefully all Jews for any sign of what is called rebellion against the Czar, and in the beginning of the winter of 1883 an imperial edict, signed by the chief of the cabinet of Alexander II, was read to Gerson Bressin. He and his family had been condemned to lifelong exile to Siberia, and must start at once in spite of the severity of the Russian winter.

Six weeks the exiled Jew, his wife

and their five children walked through the snow and ice, benumbed and almost frozen by the chilling wind sweeping across the steppes of Russia, which they must traverse, watched by merciless soldiers of the Czar, who were only too glad to increase the sufferings of the exiled Jews. At last Tomsk in Siberia was reached. It was to be the future home of the family, and there they settled.

The pious father looked upon the great disaster which had befallen him and his family as a just punishment of God for his negligence in observing the divine commandments and precepts and for his attempts to gain earthly treasures. He wrote a few essays in classical Hebrew, in which he clearly showed his sufferings, but also his continued faith in God's help, and he studied only the more diligently his holy books, the Talmud, which is the traditions of the Jewish fathers, and the Cabala, the mystic philosophy of pious Jews. Carefully he instructed his three sons in the secrets and mysteries of these books, and he rejoiced because the oldest of these sons, Elias (born in 1862), showed especial interest and became proficient very quickly.

Soon, however, this eldest son began to doubt the divine authority of the Talmud, upon which his father so strenuously insisted, especially since many of its sayings seemed to him frivolous and absurd, and he felt it impossible that its fables and its superstitions could be really inspired by God. This feeling increased when, in the providence of God, he turned to the Old Testament and read its books carefully and thoughtfully. Thus Elias Bressin laid aside all faith in the traditions of the fathers, the Talmud,

which practically takes the place of the Old Testament in the life of the Orthodox Jew, and an internal struggle commenced which came near causing the shipwreck of all his faith in Judaism. It did not bring him into the light, for there was no man near to say to him, "How readest thou?" He left his bed at midnight that he might pray with crying and tears for the Holy Spirit; but the peace, the internal quiet, of an elect and consecrated man of God, which the Cabala promised, Elias Bressin did not find.

Thus the year 1886 arrived. In Kishinef a Jewish lawyer, Joseph Rabinowitz, had arisen. He had found the Messiah as he was seated upon the Mount of Olives and contemplated the deplorable state of the Holy City and the dispersion of his own people. In faith he had become a preacher of righteousness unto his brethren in his home-city, and many of them surrounded him as he spoke of his faith in Jesus Christ. The news of this apostate soon spread among the Jews in Russia, and finally reached the colony of exiled Jews in Tomsk, in Siberia. Among these exiles was a learned Jew, Jacob Zebi Scheinmann, who had publicly acknowledged his faith in the Lord Jesus Christ in his home in Poland in 1871, and had so aroused the hatred and anger of his Jewish brethren that they conspired against him, and succeeded in having him exiled to Siberia three years later. Scheinmann had remained faithful to Christ all the years in Siberia, but he had not dared to testify to his faith. One day he entered the post-office at Tomsk, and saw upon a table a number of packages with printed matter, which could not be delivered to the addressees. Among

them were several which, he could see from the outside, contained writings of Rabinowitz, which had been published and sent out by the Central Organization for Israel in Leipsic. Scheinmann asked and obtained permission to take these seemingly valueless packages home, and he carried them away with great joy. A careful reading of them so increased his faith that he decided to write to their author and commence at once to testify himself for his Lord. The letter to Joseph Rabinowitz brought an encouraging answer and also a few copies of the New Testament translated into Hebrew by Franz Delitzsch. They gave Scheinmann the thought to organize a class of young men for their study, and he sent out invitations among the Jews of Tomsk. A number of young men came, and soon a regular Bible class was organized. Among its most attentive members was Elias Bressin.

After many days of earnest study of the Word of God, the Holy Spirit began to illumine the hearts of some of the members of the class. Three of them were savingly converted, among them Elias Bressin, but, for his family's sake and on account of the weakness of his faith, he never thought of being baptized. He was converted—there can be no doubt of that fact—but there was none to indoctrinate him and lead him on in his Christian life, his teacher Scheinmann seemingly believing baptism of a Hebrew Christian unnecessary.

Years went by. Elias Bressin was married to a Jewish wife, from whom he never hid his faith in Jesus of Nazareth as the Messiah of his people. He was prosperous and lived in outward happiness and ease.

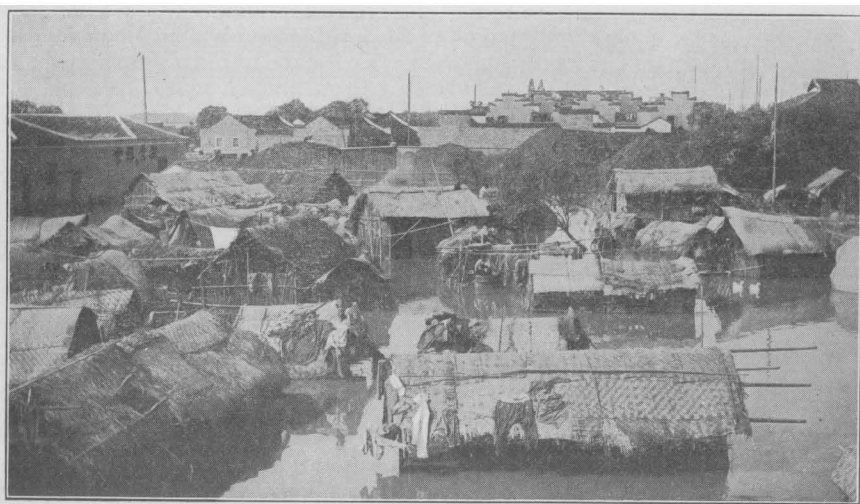
Then health began to weaken, and in the spring of 1910 it had become so impaired that the physicians sent him to Bad Nauheim in Germany, that there he might seek and find health. He found at last full spiritual health. In Bad Nauheim, which is attended by numerous German, Polish, and Russian Jews, the Lord so ordered the steps of Elias Bressin that, instead of renting rooms from one of the numerous Jewish families of the place, he moved into those which were kept by a truly Christian family. He was received well and gladly, and the people took great interest in the quiet Jewish man from far-away Siberia, of whose dim but real faith in the Savior they knew nothing. Acquaintance ripened into friendship, and Bressin, now for the first time face to face with true Christian discipleship, one day took courage and told the story of his life. The Christian friends were deeply stirred. Prayerfully and faithfully they dealt with the weak disciple and helped him on. The pastor of the Lutheran Church was called upon for spiritual aid, and finally a message was sent to one of the Jewish missionaries in Frankfort, which is not far from Bad Nauheim. He came gladly to take charge of the work of instructing his Jewish brother. Bressin grew in faith, and finally made application to be baptized.

On July 17, 1910, Elias Bressin was publicly baptized in the City Church of Bad Nauheim. The audience was small, but in it was the Jewish physician under whose medical care the stranger from Siberia was. He was so profoundly stirred and impressed by Bressin's faith and manifest sincerity that, when leaving the church with the missionary at the close of the cere-

mony, he said, "I wish that I had progressed so far as he," and showed signs of deep emotion.

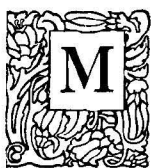
Elias Bressin himself was full of spiritual joy and of thanksgiving that at last he had found that rest and peace in Christ after which he had been groping, like a blind man, many years. His health improved, and he returned to his home at Tomsk, de-

termined to be a witness to the Lord Jesus Christ in his home and among his people. That he has been faithful is proved by a recent letter to his Christian friends in Bad Nauheim, in which he announces that his wife also has found Christ, and expects to proceed to Bad Nauheim that she also may publicly witness to her faith in Christ.



THE FLOOD THAT CAUSES THE FAMINE IN CHINA

THE GRIEVOUS FAMINE IN CHINA



ILLIONS of people in China will be facing starvation and pestilence unless help is immediately forthcoming.

The terrible prospect of the worst winter known for forty years was already before the country, when there came the news of the cruel burning of Hankow by soldiery and the looting of Tsingkiangpu and other cities. War and floods have rendered millions shelterless and hungry.

Much of this suffering can be relieved, and in the famine district much

can be done to prevent its repetition. The devastation has been wrought by the rivers breaking their dykes and overflowing the cultivated lands, producing wide-spread destruction of property and loss of life. The summer crops have been destroyed, and as the areas submerged have all been regions where agriculture is the mainstay of the people, the inhabitants have been left destitute and will die in great numbers unless they are relieved. Thousands of miles of territory have thus been inundated, taking innumerable villages and farms with them.

There are three great regions facing serious famine conditions. First, there is the region comprizing the northern part of the two adjacent provinces of Anhwei and Kiangsu.



FAMINE WAIFS IN CHINA

This area passed through two severe famines in 1907 and 1910. Last year, the distress became so acute that the people sold or abandoned their children, and this year a missionary from southern Shantung reports that children are left by the score almost at the gate of the mission compound.

The second great region affected is the district around Wuhu, in the Yangtse Valley. There will be thousands of people here, with little or no reserve grain, and they will have to depend on precarious chances of finding employment or starve. About 100,000 will need relief in the form of work or food.

In Hunan there has also been a year of prolonged and disastrous flood, with the water standing several feet deep over the plains. Around Changteh 100,000 people are homeless, and the homes of at least 20,000 have been completely washed away.

To meet these conditions a famine relief committee has been organized,

and appeal to the Christian public for aid. They propose to give the relief in payment for constructive work, and desire to make the relief permanent by real improvement wrought by the people themselves.

The program of the committee is as follows:

- (1) To save life.
- (2) To give relief only for work done, excepting in the case of the incapacitated; and to pay for the work in grain rather than in money.
- (3) To undertake such work as will help the afflicted localities permanently.
- (4) To undertake no work of reclamation which it is possible to induce officials or landowners to do.
- (5) To relieve sickness due to the famine.
- (6) To bring to the notice of the authorities, and if necessary, to make public any failure of those responsible to carry out conservation work, and report any authenticated cases of cornering grain.

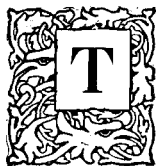


FAMINE RELIEF IN CHINA

Contributions to aid in this relief work may be sent to THE MISSIONARY REVIEW and will be forwarded immediately to China.

THE MORAVIANS IN NICARAGUA*

BY THE REV. T. REINKE
Formerly a Moravian Missionary in Nicaragua.



THE wireless telegraph and several lines of banana steamers bring the port of Bluefields in Nicaragua much nearer to us than it was in 1848, when two missionaries, one of them an American, went thither from Jamaica via Greytown to study the country with a view to founding a mission. The 1,300-mile voyage from New Orleans to Bluefields requires from four and a half to six days.

The Mosquito Coast Reserve, which those early missionaries visited in 1848, as such no longer exists. At that time it was a petty Indian principality under British protection, a strip of land about sixty miles wide and two hundred miles long on the eastern shore of what is now Nicaragua. In 1894 it became part of the latter.

The Natives

Our mission work in this country was begun in 1849 among the English-speaking colored people of Bluefields, usually known as Creoles. After it was well established, a beginning was made among the Indians at a point on the coast about half-way between Cape Gracias á Dios and Bluefields, called Wounta Haulover, or Ephrata. Here the missionaries had to use the Mosquito language. The derivation of this name is somewhat in dispute. To say that it means "mixed" is, at all events, not far from the truth, for they certainly are a mixed race, many traces of African blood especially being evident. While they resemble the North American Indian to some extent, they lack his warlike spirit and virility. Our missionaries found them deeply sunken in drunkenness and immorality, while their whole lives were spent in fear of evil spirits and in efforts to escape their malevolence by such means as the sorcerers, or *sukia nani*, suggested.

The Mosquitos lived in small scattered villages, with no connecting roads save inland waterways or the treacherous Caribbean. By establishing a little store, our missionaries succeeded in gathering a considerable settlement at Wounta Haulover, for they supplied the Indian with a market for their tortoise-shell and india-rubber. Notwithstanding this, it was necessary to do much tedious traveling in the native dug-out in that hot, damp country, where they have the saying that it rains thirteen months in the year.

The Sumu Indians

Before very long our missionaries began to come in touch with the Sumu Indians, who lived inland along the creeks and rivers. They are a purer race than the Mosquitos, tho the Mosquitos despise them as being inferior in strength and cunning. They speak a language of their own, altho all the men can understand the Mosquito. They appear to be comparatively few in number, but wherever we have worked among them the results have been most satisfactory.

A mission schooner soon became a necessity in order that our missionaries could keep in touch with Bluefields, and thence with the outside world. After the first boat had become unseaworthy, the need of this mission brought it very near to the hearts of our American Sunday-school boys and girls, and their contributions were so generous that before long an elegant new *Messenger of Peace* took the place of the first.

In spite of the founding of several stations at strategic points among the Mosquitos, for years almost no impression was made on the heathenism of the country. At last, in 1881, the Lord sent a gracious revival, in which multitudes of Indians and Creoles turned to Christ. New stations were

* Written for *The Moravian*.

founded, and heathen Mosquitos came long distances to hear the Gospel. Practically the whole of the Reserve was occupied at this time, and the work spread into Nicaraguan territory. It was a glorious harvest time.

Hurricanes

But this mission has also endured much chastisement. On at least four occasions, mission property was destroyed by hurricanes. The last schooner owned capsized and had to be abandoned. Destructive fires in the town of Bluefields have more than once attacked the mission buildings. Furthermore, wars and rumors of wars have caused anxiety, instability, and great increase in the cost of the mission.

Moreover, by this time the revival wave of the '80's had spent its force. Among our Mosquito congregations much indifference, formalism, and hypocrisy began to appear. Very many nominal Christians were at heart heathen. Then, too, without the schools little progress could be made in introducing the reading of those portions of the Scriptures that were printed in Mosquito. Heathen customs began to appear under Christian names, with a form of spiritism prominent. To this long list must be added the decree of the General Synod of 1909 ordering retrenchment in Nicaragua.

But these dark clouds had silver linings. The losses by hurricane, fire, and sea endeared this field to friends in America and Europe, who contributed generously to make good the losses sustained. Our field is no longer bounded by the confines of the old Reserve, but it now embraces all eastern Nicaragua, and shows a strong tendency to extend across the line into Honduras.

Now that our schools can again be opened they are prized more than ever; and, furthermore, the natives are meeting the expenses themselves. Our Creole members especially, as never before, are becoming imbued with a spirit of cooperation. Con-

tributions increase, and volunteers for service have been formed into a "preachers' class." So, too, among the Mosquitos and Sumus native workers are being more and more employed.

One other important influence has affected the work. Formerly, the Creoles and Indians and a few whites were all that we had to deal with; but during the last seventeen years there has been a mighty influx of Spanish-speaking Roman Catholic Nicaraguans from the territory west of the Cordillera. Most of them are officials who locate in the towns; but a good many work on the ranches, in the mines, or on the banana plantations. Much good work has been done by regular visits at Bluefields Hospital and by occasional services in Spanish for laborers at the mines; and Spanish services have been given in the Bluefields church.

Bluefields

Bluefields work is very different from the work at any of the other stations. Bluefields is the only town of any size on the eastern coast of the country. The native and West Indian population is by no means pagan. We have a large organized congregation, and there is not so very much difference between the character of the work there and that of home mission work in our own country. People know about the Gospel; the problem is to get them to accept it, and to train up those who have accepted it, so that they may become winners of souls. The Bluefields Sunday-schools are great in number of pupils and in work done. Many of the teachers are very earnest and efficient. The training given in the Sunday-schools fits the scholars for loyal church-membership. The rolls for the two schools at one time contained over 700 names.

Nicaragua Rich in Natural Resources

As a country, Nicaragua is very rich in natural resources, and before very long these will undergo a won-

derful development. Just as soon as political conditions become stable, investors are going to make banana forests of the uninhabited wastes along the banks of its numerous rivers and creeks. The forests will yield their treasure of lumber, the hills their golden sand, while sugar and coffee, cocoa and rice, will be cultivated as never before. Railroad construction will unify the country, and pioneers in all these fields will see their dreams fully realized.

But the country does not possess laborers sufficient for all this development. There will be a great influx of foreign laborers. Will our mission develop with the country? God has set our feet in a large place. No longer limited by the narrow confines of the Mosquito Indian Reserve; with all the east and north of Nicaragua as our field, which our representatives have entered in to pos-

sess, while they only pause at the southern boundary of Honduras; with the heathen Sumus and Mosquitos having the Gospel carried to them as never before; with greater efforts being made to bring the pure Gospel to the hearts of the Spanish-speaking people; and, best of all, with our Bluefields people coming to a *more thorough realization of their responsibility* over against the unsaved; the future possibilities of our Nicaraguan Mission are only limited by the boundaries of Central America. Our opportunity and responsibility are all the more clear when it is remembered that Bluefields contains the largest body of native evangelical Christians between South America and Mexico. For what have all God's dealings with our Central American mission been, if not to fit us for better service wherever and whenever He opens up doors before us?

THE HEATHEN INVASION OF AMERICA*

BY MABEL POTTER DAGGETT



YOGA, that Eastern philosophy, the emblem of which is the coiled serpent, is being disseminated in America. Literally yoga means the "path" that leads to wisdom. Actually, it is proving the way that leads to domestic infelicity and insanity and death. Priests from "east of Suez," with soft-spoken proselyting, have whispered this mysticism into the ears of the American woman.

It was the Congress of Religions, at the Chicago World's Fair, in 1893, that in a spirit of religious toleration beckoned the first "holy" men from the fastnesses in the Himalayas. That benign condescension has proved fraught with far-reaching consequences. The Swamis

and Babas who came to America discarded in India the simplicity of their garb for gorgeous robes, more tempered to Western taste. They arrived silken clad and sandal shod, to prove an attraction that outshone the plain American variety of minister in a frock coat and white tie. The Orientals were picturesque personalities, whom American society welcomed in the drawing-room.

Others of their order, hearing of this triumphant reception, combed out their matted hair, allowed to hang uncared for during the years of sacred meditation, and leaving their begging bowls behind, hurried over to this so much more lucrative field.

At Green Acre, Me., in 1896, there was started a *summer school of philosophy* which was the outgrowth of the World's Fair Congress of Re-

* Condensed from *Hampton's Magazine*. See editorial.

ligions, its platform was an open forum, where the Swamis found a welcome. Via this New England route from Calcutta nearly every mystic has arrived and established his vogue in this country. With this introduction from Green Acre, Me., the land of the Puritan forefathers, the turbaned teachers from the East set out across the continent. On the banners of many of these cults is emblazoned the serpent that affects the onlooker as a startling reminder of the evil that entered Eden. This symbol on the gold and enameled badge is pinned on the convert's gown. It is on the walls of the assembly rooms, and it appears as the imprint on the literature used at the yoga classes.

The yoga class is like the Brown-ing class, or the Shakespeare class, and is the direct means by which a Swami reaches the public. Placing the Hindu scriptures, the Bhagavadgita, or the Persian scriptures, the Zend Avesta, above their Bible are women who were formerly Baptists and Presbyterians, Methodists, Episcopalians, Catholics, and daughters of Abraham.

It is the promise of eternal youth that attracts woman to yoga, the promise which is found intertwined with most of the pagan religions. This yoga philosophy opens the door to subtle mysteries. The yogi, as the student who masters it is termed, is promised the dominance of natural law. Incidentally there is offered, also health and long life, and the power to stay the ravages of time. Small wonder that a Swami's following recruits its largest numbers among women.

Miss Sarah Farmer, a New England spinster with a beautiful ideal of universal brotherhood, gave her fortune in the founding of Green Acre, where for years she was a familiar figure in her flowing gray gown and veil. The study of many religions unbalanced her mind and she has been for several years an inmate of an insane asylum at Waverly, Mass.

In Chicago, a few years since, Miss

Aloise Reuss, a woman of culture and refinement, was taken screaming and praying, from the Mazdaznan Temple of the Sun, to be incarcerated, a raving maniac, in an Illinois asylum.

The death of Mrs. Ole Bull, of Cambridge, Mass., widow of the world-renowned violinist, occurred in January last, and her will, bequeathing several hundred thousand dollars to the Vedantist Society, was set aside by the courts on the grounds of mental incapacity and undue influence. On the very day of the decision, her daughter, Mrs. Olea Bull Vaughn, in whose behalf the verdict was rendered, died technically of tuberculosis, but actually, the doctors said, of a broken heart.

Mrs. May Wright Sewell, the club woman of national repute, who spent much time with Mrs. Bull at the latter's Cambridge home, is suffering from ill health, and is said to be a physical wreck through the practise of yoga and the study of occultism.

The relatives of Mrs. Ellen Shaw, of Lowell, Mass., petitioned the courts that a conservator be appointed to prevent her from bestowing her property on the sun worshipers.

Last spring, Dr. William R. C. Latson, a New York physician, was found mysteriously dead in his Riverside Drive apartment, and Alta Markheva, the young Jewish girl, who called him her man-god, or "guru" in the study of yoga, attempted to follow him in suicide. Her sister, Mrs. Rebecca Cohen, moaned: "This new religion seems to me to be of the devil. It has disgraced my sister and taken her from her people."

More recently, the wife of President Winthrop Ellsworth Stone, of Purdue University, at Lafayette, Ind., abandoned home and husband and children to join the sun worshipers in the study of yoga. Dr. Stone says: "I am utterly crushed; I want your prayers and your sympathy. I love my wife. She is as dear to me as she ever was. I hope that she will some time yet come to her senses and return to me and my boys."

Further record of the devastation that follows in the wake of the trailing robes of the "masters" from the East may be read from day to day in the newspapers.

The imported religions of the Orient that sow the subtle seeds of destruction are offered to the uninitiated as beautiful philosophies. On the surface they are that. But they are inevitably sprung from the soil of paganism and are tinctured with its practices.

It is not that the Swamis bring with them the hideous images worshiped at every roadside shrine in India. Here and there, it is true, a little brown Buddha or a green jade Krishna has appeared in an American home; but it is undoubtedly used merely, so its owner will tell you, as an aid to "concentration" in the worship of the ideal that it represents.

A greater menace than that of image worship lurks in the teachings of the Hindu mystics. The casual observer will not discover it. Only those who reach the inner circles become acquainted with the mysteries revealed to the adepts. The descent to heathenism is by such easy stages that the novice scarcely realizes she is led.

How many are followers of the new gods it is difficult to estimate with exactness. The Vedanta Society, established in America by the Swami Vivekananda, of popular memory, has its headquarters at No. 135 West Eightieth Street, New York, where his successor, the Swami Abhedananda, lectures. Branch societies, with Swamis in charge, are maintained in Boston, Pittsburgh, Washington, St. Louis, Denver, San Francisco and Los Angeles, to say nothing of the circles in many small towns.

Vedanta proclaims itself a universal religion, and there is generous room in its pantheon for any new god not already listed. Its altar is dedicated to the Supreme Spirit, whose name is the eternal word, "Om." He may be worshiped through any of his incarnations as Ahura Mazda, or Kali the Divine Mother, or Buddha,

or Allah, or Vishnu, or Siva, or Krishna, or Ramakrishna, or Christ. You are offered the wide range of personal choice and no divinity objectionable to your Western sensibilities will be forced on your religious attention.

At West Cornwall, Conn., the society maintains its "Ashrama," or peace retreat, planned to become the great summer school of Oriental philosophy for America. It consists of three hundred and seventy acres of forest and field in the heart of the Berkshire Hills.

Julia Ward Howe once gave pause to the flow of Vivekananda's eloquence in a Boston drawing-room:

"Swami," she demanded, "if your gods are so good, let your women come to tell us of them."

"Our women," he evaded modestly, "do not travel."

One of them did, however. It was Pundita Ramabai, whose tour of the world, proclaiming the wrongs of Indian womanhood, stirred England to lay a heavy hand on some of the religious rites in India. Have American women forgotten Pundita Ramabai?

Baba Bharati, the other day, in a newspaper interview, boasted that of his five thousand converts in this country, the majority are women. Baba Bharati is that Hindu who is more selective in his heathenism than are the Vedantists. At the Rhada-Krishna temple he has built in Los Angeles, his followers concentrate on two divinities.

"Hinduism with the halo of its own brilliancy," is what he calls it. "I have made no effort to Westernize it," he brazenly admits. "It is the eternal Hinduism."

There are in India some three hundred and thirty million gods, ranking in importance below the great Hindu triad composed of Brahma, Vishnu and Siva. It was as Krishna that Vishnu appeared in human form for one of his ten earth incarnations.

With "Salaam-Aleikum," which is "Peace be unto you," again Maz-

daznan bids for notice. It is sun worship that takes its name from Ahura Mazda, of whom Zoroaster was the great prophet. There is also a mingling of Hinduism in its strict vegetarianism, and the adaptation of the yoga teaching in breathing and posturing exercises.

This religion was launched in the United States by his humbleness Ottoman Zar-Adusht Hannish, claiming to be the "Mantra-Magic of Temple el Karman, Kalantar in Zoroastrian philosophy, Dastur in the art of breathing and Envoy of Mazdaznan living." He is assisted in dispensing its benefits by Her Blessedness Spenta Maria, otherwise, Marie Elizabeth Ruth Hilton, the wife of Dr. G. W. Hilton, of Lowell, Mass.

Fourteen thousand Americans are said to be joining with them in the worship of the Lord God Mazda and the daily adoration of the sun. There are Mazdaznan centers in thirty cities of the United States, as well as in Canada, South America, England, Germany and Switzerland.

When in 1901, "his humbleness" appeared in Chicago, he said that he had come direct from Tibet, where he had pierced the mysteries of the Dalai Lama, bringing back with him this little novelty in the religious line, which he immediately proceeded to place on the market. It is quite well authenticated that he had come from Salt Lake City, where he was a type-setter on the *Mt. Deseret News*. But it is also probable that he had at some time been in Persia, and rumor says he was born there, the son of a Russian girl and a German music master. To-day, among his followers, he stands as the "Little Master," an incarnation of divinity. His headquarters are in Chicago, where the main temple is located, on Lake Park Avenue. The lesser temple stands on the lawn of Dr. Hilton's residence on Columbus Avenue, in Lowell, and ground has been consecrated for a third temple to be erected in Montreal.

The atmosphere of mystery that

enwraps Mazdaznan ritual is characteristic of every Eastern cult. The latest importation, arriving within the past years, is sufism, a variety of Mohammedanism dispensed in New York by one Inayat Khan, from Baroda. His chanted prayers sound like the familiar call of the Coney Island Arab to his camel. Sufism frankly admits that its disciples are being gathered into a secret order.

Upon another secret order, that of the Tantrics, which represents the climax of Eastern abominations, and is Hindu religion at its lowest stage, the search light of publicity was recently turned. Tantric initiates in America are under the direction of five gurus, or primates. One of these, who styled himself, "Om the Omnipotent," had his headquarters in New York closed by the police.

The sacred books of the cult are the Tantras, dialogs between the god, Siva, and his consort, Kali, the Divine Mother. The rites have much in common with the worship of Baal and Moloch by the ancient Assyrians. The unmentionable orgies of the Tantrics constitute what is known as the "left hand" worship of Kali. The "right hand" worship of this goddess as the divinity of carnage and slaughter is disgusting enough. Her great temple, which, with its bathing place, the Kali-ghat at Calcutta, has given its name to that city, is one of the most noted in India, to which thousands of devotees make annual pilgrimage.

There is no more horrible idol in the Hindu pantheon than the figure of Kali. She is represented as a nude, black woman, dancing on the body of her husband, the god Siva. Her huge tongue protrudes from her mouth. For earrings, she has two human heads. She wears a necklace of human skulls and a waistband of human hands, which trophies she is supposed to have taken from the enemies whom she slew during her visit to earth. When she had completed her work of destruction, she danced on the bodies of the fallen until the earth trembled.

Her husband, Siva, in the effort to stop the carnage, threw himself beneath her feet. Kali, representing the power and influence of woman, is worshiped as the "Divine Mother."

It is the Hinduism that reaches in the wide span from this heathen idolatry to the heights of the Bhagavad Gita that has brought to America the yoga philosophy. Its leading exponents, the priests of the Vedantist Society, belong to a monastic order founded in the nineteenth century by Ramakrishna, a priest in the temple of Kali.

It is not the worship of images of stone and wood that constitutes the gravest peril in the teaching of the Orientals. It is the worship of men. The guru is the real idol. It is no uncommon proceeding in that country for the disciple on meeting his guru to prostrate himself and take the very dust from his teacher's feet to place upon his own head. When Swami Vivekananda came out from his daily meditation, his devotees were wont to clasp the hem of his robe, and they kissed his sandaled feet!

To bestow gifts upon a guru counts for spiritual merit. The teachers from the East ostentatiously announce themselves under vows of poverty and chastity. Their poverty, at least, is not the suffering sort. No lady's canine darling, combed and curled for a bench show, was ever tended with more assiduous care than is a "Master," whose very name is spoken reverently, and with softened breath.

A guru's bidding is obeyed even when he tells a disciple that the highest spiritual attainment in yoga will require the renouncement of home and family ties. "My husband and children are no more to me than any others equally deserving of regard," Mrs. Stone, the wife of the Purdue College president coldly proclaims. "My religion teaches that they have no claim on me and I am free to seek the perfect life alone."

Is it any wonder that the missionaries from foreign fields are sending

to their home offices in New York and Boston the peremptory inquiry: "What do Christian women mean?" They echo the question put to the Swami Abhedananda's Ashrama: "What has paganism done for the women of the East that the women of the West want aught with it?"

Woman's position in India is the most degraded of anywhere in the world. Shut within the *zenana*, she may not even leave the house without her husband's permission. Her hope of salvation is through him whom she regards as a god. She serves his food and waits until he has finished. Child marriage is required and motherhood is enforced as early as the age of twelve. Twenty-three thousand child widows freed now by English law from suttee, the rite that formerly burned them on a husband's funeral pyre, are reckoned as accursed, and are persecuted by social custom. Thousands of girls, twelve thousand in South India alone, are dedicated as Nautch girls to the service of the temple priests in consecrated prostitution.

It is a holy injunction of Manu, the ancient Hindu code, that women shall not be taught the Vedas, and she is forbidden to pronounce even a sacred syllable from them. One hundred and ninety-nine women of every two hundred in India can not read or write. It was one of these little dark women who sorrowfully drew her chudder more closely about her, and said to a missionary: "Oh, Miss Sahib, we are like the animals. We can eat and work and die, but we can not think." Literally, less than a cow is a woman in India, for the cow is held sacred.

The soft-speaking priest from the land of the serpent, who lures the Western woman with his wiles, holds her, also, in like contempt. What did the Swami Vivekananda, returning to his native land, tell of his fair American proselytes? The missionaries say that he boastfully spread the impression that they were even as the Nautch girls of India.

EDITORIALS

THE MISSIONARY'S PATTERN

EVERY missionary has an ideal, and the more perfect that ideal the more impossible is full attainment but the greater is the promise of success in service. As in every sphere of life, the only worthy pattern is our Lord himself, who not only furnishes the model, but also the power to attain.

In the study of our Lord as the model missionary, we may discover the ideal by observing how He lived and wrought and how He spoke and taught. His is the one case in history where words and works perfectly harmonized. There was no preaching what He did not practise.

In the gospels we observe certain leading utterances that furnish us with a key to our Lord's life and exhibit the ideal for every missionary.

1. At the threshold of His entrance on the estate of manhood, in His first recorded utterance, the lad of twelve years declared: "I must be busied in the things of my Father" (Luke 2:49). He was a "Son of Commandment" and was to follow His Father's trade, not as a carpenter, as His friends thought, but as one sent to do the will of God. To Him everything was sacred; He must be recognized as His Father's son and wholly absorbed in His Father's business. A true missionary of Christ can have no other business. He must not permit education, medical work, social service, literary work, or anything else in thought or activity to divert his mind or side-track his energy from his main business as an ambassador and servant of Christ.

2. Later, our Lord declared another life principle. "I do always those things that please Him" (John 8:29). The result of this habitual conformity to the plan and will of the Father was a perfect union, a copartnership. Those who follow Jesus Christ fully are not left to work alone, nor is their

business success dependent on their own talents and energy.

3. The law of His life is further revealed in a similar utterance in John 6:38: "I came down from heaven, not to do mine own will, but the will of him that sent me." Here is both His mission and His commission. The true missionary has no will outside of the will of God.

4. Absolute dependence on God for truth. "I do nothing of myself," said Christ. "My teaching is not mine but his that sent me" (John 7:16 and 8:28). The missionary can not depend on the wisdom of man or the researches of science for his Gospel. His truth must come direct from God.

5. Honor not to self but to God. "I seek not mine own glory" (John 8:50). So medals, degrees, wealth, fame, count nothing for the God-sent missionary; all honors belong to the Father.

6. Fruit-bearing through self-sacrifice. "Except a corn of wheat fall into the ground and die, it abideth by itself alone; but if it die it bringeth forth much fruit" (John 12:24). This is the true way to be glorified. Death to the missionary living in the will of God means only greater harvests for the Master.

7. Separation from evil. "The prince of this world cometh and hath nothing in me" (John 14:30). The Greek contains a doubly emphatic negative "absolutely nothing." There is no reserved territory, and no right of way for the evil one in the heart of Christ, and those who follow Him are in the world but not of it. They can not be longing for the fleshpots of Egypt while they are conquering the promised land.

Here we have seven ideals for the true Christian missionary.

1. Employed from the beginning in the Father's business.

2. A copartner with God.

3. God's will the law of life.

4. Dependence on God's Word for his message of truth.
5. Seeking only the glory of God.
6. Self-sacrifice accepted as the pathway to success.
7. Entire severance from evil.

BEGIN TO POSSESS

GOD can truly enlarge His gifts only as we enlarge our reception and possession of them. The capacity for receiving and appropriating is a condition of further bestowing. God begins to give, and we are to begin to possess, and so go on possessing. In man's school, a second lesson may be taught before the first is mastered; but in God's school only he who does His will knows of the teaching. Obedience is both the preparation for, and condition of, further teaching. God does not waste instruction on the persistently disobedient and heedless. But those who follow on to know, come to the higher forms of knowledge.

It is true that man may possess things potentially, while in reality they are possessed by them. This is true of time and money, of talents and truth. The riches are at hand, but only those possess them who know how to use them. Then their wealth and power to use increase with the using.

THE HEATHENISM IN AMERICA

EVERY once in a while some one writes an article or a book to show how far the people of America are from God and Christian ideals. It is doubtless true that there are in this "land of liberty" many thousands who are as far from God and as unregenerate in heart and spirit as any in so-called heathen lands, but the vast multitude of these are such in spite of their opportunities, while in non-Christian lands it is because of their lack of opportunity.

Another sign of the perversity of the human heart is seen in the readiness with which many welcome and adopt the teachings of the Mullahs and Swamis from lands where their

religions are dying and their adherents are degraded.

On another page we reprint extracts from an article on "The Heathen Invasion of America." It is not all true and might convey a wrong impression, for, as a matter of fact, the foreign imported religions in America have not taken deep root and are not flourishing. The followers are chiefly the cast-offs of the Christian churches, those who have had the form of religion without knowing its power. Investigation proves that Bahaism, Islam, Hinduism, Buddhism and Shintoism in America have no vitality.

There is, however, an effort being made to establish these religions in Christian lands in order to draw money and influence for their support, and in the effort to revivify the dead corpse. America must heed the warning—if Christianity loses its character and vitality by losing Christ, and by failure to manifest His spirit, then America will revert to paganism. Already many in social spheres of influence are showing their preference for heathen beliefs and customs because the example and teachings of Jesus Christ demand of them too high a standard. They have not counted the cost of heathenism in their desire to avoid the sacrifices called for in complete surrender to God.

CHILDREN AND THE CITY

ONLY those who have studied the moral conditions in our great cities, or are familiar with the criminal courts, have any conception of the pitfalls and allurements that entice young people to ruin. Boys and girls are receiving a criminal education. Recent investigations in New York City have revealed the startling fact that in the course of one day nearly four hundred persons had been robbed by boys or young men. Unruly children and youth, without proper home restraints, roam the streets day and night and engage in vice and

crime to an extent incredible to those who do not know the facts.

What these young people need is Christian education to fit them for manhood and womanhood, for citizenship, home responsibilities and Christian service. It has been computed that there are about 8,000,000 young Americans between the ages of five and eighteen who are under no systematic Christian training, either at home or in church schools. Some efforts are being made to reach these neglected youth. Boys' Y. M. C. A.'s are reaching out and missions like Christendom House, New York, and Boys' Welcome Hall, Brooklyn, are seeking to gain an influence over them. The evangelistic committees of New York and other cities conduct services, Bible schools and children's meetings with blest results. All this is, however, inadequate. What is needed is for the churches of our cities to get together, without any reference to denominational differences, and to plan an adequate campaign for the education of parents and the rescue and upbuilding of boys and girls. Our law-makers are playing with fire and pestilence in allowing saloons and other evil resorts to flourish, and parents are blind and indifferent to the ruin that awaits their wayward children. It is time that we stopt quibbling and began as Christians to work shoulder to shoulder and heart to heart.

DOING OUR BEST FOR GOD

THERE is great danger, in the enthusiasm of public missionary gatherings with their encouraging reports, of patting ourselves upon the back and going home with a profound self-complacency, when we ought to be humiliated before God in penitence and shame. It is an obvious and melancholy fact that the Church, at its best, has never yet done its utmost to help on the cause of Christ in the world—we ought to recognize the necessity of more thorough cooperation between the Church at home and the missionary work in all lands.

If the work of missions is ever to rise to its highest level, and to be prosecuted with a true aggressive spirit, we, in the Church at home, must make an entirely new beginning. The ignorance that prevails, even among the more intelligent class of disciples, concerning the cause and progress of missions is a shame to them and to us all. Ignorance and indolence are the handmaids of vice, as intelligence and industry are the handmaids of virtue. So, in all church life and church work, intelligence is the invariable companion of all true zeal, and ignorance, of all apathy and lethargy. Intelligence must awaken and nourish conviction, or there is no true starting-point in any self-denying and aggressive service for God or men. How little most Christians know of the wonderful history of missions, or even of the present progress of the kingdom. Let any child of God go systematically through the great fields of missions; read the story of James Chalmers in New Guinea, or that remarkable book of Amy Carmichael Wilson, "Things as They Are in India," or Mrs. Howard Taylor's "Pastor Hsi," or "The Wonderful Story of Uganda"—books which are as fascinating as fiction. When we have intelligence and conviction, both as to the need of these peoples and as to the willingness of God to bless the work, then we will be more prepared to respond with our whole heart to the call of God.

How about giving? We are doing nothing, nothing! A mere pittance is bestowed upon this great world-wide work for God and humanity. There are at least sixty millions of Protestant communicants in America, Great Britain, and the continent of Europe. The average contributions last year toward the direct work of foreign missions was about 40 cents a year for every one of those sixty millions of Protestant Christians, or three cents a month! Could we not double, or, even without great self-denial, treble it! Of course, comparatively few of these sixty millions are givers; but

if one-sixth of them contributed, it would still be a yearly average of only 20 cents a month! This is contemptible dealing with God!

We must read useless literature less, and the literature of Christ more; we must interest ourselves in the biography of heroic men and women who have gone to the field in the name of Jesus Christ, and in the whole history of this great world-wide campaign. Then our intelligence and conviction, stimulating sympathy and affection, will reach down to conscience and awaken a new sense of obligation and duty, unloosing our purse-strings and stimulating greater self-denial and far larger gifts—gifts that cost us something, and are the expression of self-denial, before Almighty God.

We must, also, engage in mighty praying as well as in self-denying giving, and thus keep up the line of communication between friends who go abroad and the Church that stays at home.

What would be thought of a strong nation that would send an army into the heart of an enemy's territory, and then lose the line of communication with the home base, or neglect sending supplies of men and the material of war to help them in their campaign? We who stay by the stuff must share the work with those at the front. When the Church, intelligent in her conviction, warm in her sympathetic affection, generous and self-denying in her giving, mighty and prevailing in her praying, shall thus keep in true and constant communication with God's missionaries in the field, we shall find there is no lack of response of men or of means to carry the Gospel to the ends of the earth!

When we inform ourselves of the history and progress, the plans and methods of God's missionary campaign, then intelligent information will incite us to sympathetic praying, to self-denying giving. Then when God calls us and our substance, we will be ready to surrender ourselves, as well as sending those who can go. We will be anxious to do our best in God's

service by unstinted giving and wholehearted praying.

AN M. P.'S CRITICISM ON MISSIONARY METHODS

MR IAN Z. MALCOLM is a member of the English Parliament. He has been private secretary to Lord Salisbury, and has lived and traveled in many different parts of the world. Therefore, the statements which he made at the S. P. G. meeting, in London, on November 21, deserve attention. With many of his suggestions we cordially agree.

Mr. Malcolm criticized first the popular notion that the number of converts is the best test, or the only test of missionary success. He emphasized the fact that quality is everything, while quantity is relatively unimportant in religious work. "Be content," he counseled, "with apparently going slowly, in order to achieve permanent and, therefore, better results." "Indoctrination of converts is needed," he said. He then demanded greatest care that the quality of the missionaries be also good as possible. Christian character and good will are essential for the success of a good ministry, but "good training is a *sine qua non*. Do not rush good and keen young men, full of enthusiasm, into positions of great responsibility before they are familiar with the conditions of the races among whom they are to live, and before they have acquired good training in actual missionary work," was the substance of his admonition. He favored strongly that missionaries should acquire an elementary knowledge of the language and the conditions of the people to whom they are to preach, and should have, at least, a slight medical training. He also favored the sending out of some men who had had ten or more years of real parish experience and missionary work at home, that they might give the advantage of their accumulated experience to the younger men.

He gave words of earnest praise to the faithful missionaries whom he

had seen among lepers in Burma, in the famine camps of Rajputana, on the frontiers of China, in the wilds of southern India, in the backwoods and prairies of Canada, and closed with an earnest plea for more men, more money, and, above all things, more prayer.

DR. BARBOUR'S RESIGNATION

IN our February number (page 150) we made reference to the resignation of Dr. Thomas S. Barbour from the office of Foreign Secretary of the American Baptist Society. Thus thirteen years of important and diligent service come to a close. Born in 1853, Thomas Barbour served the Baptist Church as pastor of important congregations in the eastern part of the United States from 1877 until 1899. In that year he was chosen Secretary of the Missionary Union. Later he became Foreign Secretary of the American Baptist Foreign Mission Society, and as such he visited the foreign field, becoming most intimately connected with it and its multiple and perplexing problems. He is highly esteemed by other missionary societies, which have often sought his wise counsel. During the period of his administration of the Baptist Society, there has been a completing and perfecting of organization for efficiency, and he has done a great work of permanent value.

MISSIONARIES AS EMPIRE BUILDERS

THE London *Tit-Bits* some time ago called attention to the remarkable fact that Great Britain owes several of its recent acquisitions of territory to the work or influence of missionaries. It showed by the following striking example that the expansion of British South Africa is largely the work of the missionaries.

In Bechuanaland, lying between the Molopo River and the Zambesi, the northern route was for a long time kept open solely by missionary influence. Some of the earliest roads were known as "missionary roads," and

many place-names preserve the memory of individual missionaries.

The great achievements of Livingstone opened the country to successive incursions of Englishmen. John Mackenzie, the great missionary, who was one of the first to follow him, saved the native states of Bechuanaland from extinction by the Boers and helped to found the Protectorate. It has been said that if his advice had been taken, the Boer War, which cost many lives and one hundred millions of dollars, would have been averted.

The Moffat Treaty of 1888 with the Matabeles laid the foundation of Rhodesia, the great territory which extends from the Transvaal northward to Lake Tanganyika and the Kongo Free State, for England. Yet that treaty was the work of a missionary, the Rev. J. S. Moffat, son of the famous Dr. Moffat.

Basutoland, which is sometimes called the Switzerland of South Africa, England owes to a French missionary, Coillard of the Zambesi.

Barotsiland, in Rhodesia, north of the Zambesi, is due to the workers of the Paris Missionary Society. As Stead put it, "The frontier has advanced on the stepping-stones of missionary graves."

THE MISSIONARY STATISTICS FOR MEXICO

THE missionary statistics of Mexico, Central America and the West Indies are interesting by way of comparison with those published ten years ago. In the last decade the foreign missionaries in Mexico have increased from 210 to 294, while the native helpers have decreased from 547 to 529. Mission stations have decreased and outstations increased. Communicants have increased by 4,000 (25 per cent.) and adherents by 50,000 (or 300 per cent.).

Similar interesting facts are discovered by a comparison in the figures for Central America and the West Indies. Now and in 1902 the large increase in Protestant Christians is notable.

GENERAL AND EVANGELISTIC WORK

COUNTRIES AND SOCIETIES

* Estimate. Except in column 18, all estimates are from the societies.

CUBA

MISSIONARY STATISTICAL TABLES FOR MEXICO, CENTRAL AMERICA AND THE WEST INDIES—Continued

GENERAL AND EVANGELISTIC WORK—Continued

| COUNTRIES AND SOCIETIES | DATE | FOREIGN MISSIONARIES | | | | | | | NATIVE WORKERS | | | STATIONS | | CHRISTIAN COMMUNITY AND CONTRIBUTIONS | | | | | | | | |
|--|------|----------------------------------|-----------------------|------------|-------|---------------------------------------|------------------------------|--------------------------------|-------------------------------|------------------|---|---|--------------------|---------------------------------------|----------------------|---|------------------------------|-------------------------------------|--|----------------|---|---|
| | | Year of First Work in this Field | Ordained Missionaries | Physicians | | Lay Missionaries not Physicians (Men) | Married Women not Physicians | Unmarried Women not Physicians | Total of Foreign Missionaries | Ordained Natives | Unordained Natives, Preachers, Teachers, Bible-women, and Other Workers | Total of Ordained and Unordained Native Workers | Principal Stations | All Other Sub-Stations | Church Organizations | Communicants Added During the Last Year | Total Number of Communicants | Total Number of Baptized Christians | Total of Native Christian Adherents, incl. Baptized and Unbaptized, All Ages | Sunday-schools | Total Sunday-school Membership, including Teachers and Pupils | Total of Native Contributions in U. S. Gold |
| | | | | Men | Women | | | | | | | | | | | | | | | | | |
| JAMAICA | | | | | | | | | | | | | | | | | | | | | | |
| American Societies | | | | | | | | | | | | | | | | | | | | | | |
| American Friends' Board of Foreign Missions..... | 1882 | 6 | — | — | — | 2 | 6 | 14 | 2 | 19 | 21 | 4 | 19 | 7 | 91 | 1,136 | ¹ 1,136 | 1,500 | 15 | 1,206 | — | |
| Christian and Missionary Alliance..... | 1900 | 1 | — | — | — | 1 | — | 3 | — | — | — | 1 | — | — | — | 168 | ¹ 168 | 268 | — | — | — | |
| Christian Woman's Board of Missions..... | 1896 | 4 | — | — | — | 3 | 1 | 8 | 6 | 8 | 14 | 4 | 19 | 23 | 493 | 3,628 | ¹ 3,628 | ² 7,256 | 21 | 1,661 | \$5,092 | |
| For. Miss. Board, National Baptist Convention..... | 1793 | — | — | — | — | — | — | — | 1 | 33 | 34 | 1 | 14 | — | — | 900 | ¹ 900 | 3,000 | — | — | — | |
| Parent Home and For. Soc., African M. E. Church..... | 1880 | — | — | — | — | — | — | — | 1 | 1 | 2 | — | 2 | 1 | 3 | 56 | ¹ 56 | 118 | 1 | 40 | 38 | |
| Seventh-Day Adventist Mission Board..... | 1903 | 1 | — | — | — | 1 | — | 2 | 4 | 11 | 15 | — | — | 29 | — | 1,385 | 1,968 | ² 2,500 | 54 | 1,814 | — | |
| Totals, 6 American Societies..... | — | 12 | — | — | — | 7 | 7 | 27 | 14 | 72 | 86 | 10 | 54 | 60 | 587 | 7,273 | 7,856 | 14,642 | 91 | 4,721 | 5,130 | |
| British Societies | | | | | | | | | | | | | | | | | | | | | | |
| Baptist Missionary Society..... | 1818 | 1 | — | — | — | 1 | — | 2 | — | — | — | 1 | — | — | — | — | — | — | — | — | — | |
| British and Foreign Bible Society ² | 1810 | 1 | — | — | — | — | — | 2 | — | 3 | 3 | 1 | — | — | — | — | — | — | — | — | — | |
| Christian Missions in Many Lands..... | — | — | — | — | — | 3 | 3 | 9 | — | — | — | 3 | — | — | — | — | — | — | — | — | — | |
| United Free Church of Scotland's For. Miss. Com..... | 1824 | 19 | 1 | — | — | 15 | — | 34 | 15 | 107 | 122 | 18 | 83 | 66 | 854 | 12,785 | ¹ 12,785 | 21,500 | 108 | 11,403 | 25,337 | |
| United Methodist Church Missionary Society..... | 1857 | 19 | — | — | — | 3 | — | 6 | 7 | 97 | 104 | 9 | 24 | — | — | 3,969 | ¹ 3,969 | 4,423 | — | — | — | |
| Wesleyan Methodist Missionary Society..... | 1789 | 7 | — | — | — | — | — | 7 | 30 | 167 | 197 | 5 | 169 | — | 1,268 | 22,586 | ¹ 22,586 | 63,279 | 82 | 13,953 | — | |
| Totals, 6 British Societies..... | — | 31 | 1 | — | — | 23 | 3 | 60 | 52 | 374 | 426 | 37 | 276 | 66 | 2,122 | 39,340 | 39,340 | 289,202 | 190 | 25,356 | 25,337 | |
| International Societies | | | | | | | | | | | | | | | | | | | | | | |
| Mission der Brüdergemeine..... | 1754 | 11 | — | — | — | 11 | — | 22 | 5 | 413 | 418 | 20 | 10 | 20 | 516 | 6,757 | 8,671 | 14,181 | 31 | 6,462 | 14,560 | |
| Salvation Army..... | 1883 | — | — | — | — | 7 | 5 | 13 | — | — | — | 2 | — | — | — | — | — | — | — | — | — | |
| Totals, 2 International Societies..... | — | 11 | — | — | — | 16 | 1 | 35 | 5 | 413 | 418 | 22 | 10 | 20 | 516 | 6,757 | 8,671 | 14,181 | 31 | 6,462 | 14,560 | |
| Jamaica Societies | | | | | | | | | | | | | | | | | | | | | | |
| Church of England—Diocese of Jamaica..... | — | ³ 96 | — | — | — | — | — | ³ 96 | — | 299 | 299 | — | — | — | — | 40,000 | ¹ 40,000 | ² 200,000 | 1,678 | 15,433 | 121,993 | |
| Church of Scotland in Jamaica..... | — | 4 | — | — | — | — | — | 7 | — | — | — | 4 | 8 | 12 | — | 2,400 | ¹ 2,400 | 8,000 | 10 | 1,200 | — | |
| Congregational Union of Jamaica..... | 1876 | 6 | — | — | — | 1 | 6 | 13 | 2 | 71 | 73 | 6 | 38 | 28 | 352 | 3,821 | ¹ 3,821 | 15,284 | 37 | 1,818 | 7,037 | |
| Jamaica Baptist Union..... | 1850 | 19 | — | — | — | — | — | 19 | 35 | 515 | 550 | 198 | 40 | 198 | 9,242 | 38,742 | ¹ 38,742 | 120,000 | 174 | 27,088 | — | |
| Totals, 4 Jamaica Societies..... | — | 125 | — | — | — | 4 | 6 | 135 | 37 | 885 | 922 | 208 | 86 | 238 | 9,594 | 84,963 | 84,963 | 343,284 | 1,899 | 45,539 | 129,030 | |
| Grand Totals, 18 Societies..... | — | 179 | 1 | 1 | 15 | 52 | 11 | 257 | 108 | 1,744 | 1,852 | 277 | 426 | 384 | 12,819 | 138,333 | 140,830 | 461,309 | 2,211 | 82,078 | 174,057 | |
| BAHAMA ISLANDS | | | | | | | | | | | | | | | | | | | | | | |
| British Societies | | | | | | | | | | | | | | | | | | | | | | |
| Christian Missions in Many Lands..... | — | — | — | — | — | 1 | 1 | — | — | — | — | — | — | — | — | — | — | — | — | — | — | |
| Wesleyan Methodist Missionary Society..... | 1800 | 13 | — | — | — | — | — | 13 | 1 | 8 | 9 | 7 | 31 | — | — | 3,694 | ¹ 3,694 | 10,460 | 31 | 3,643 | — | |
| Totals, 2 British Societies..... | — | 13 | — | — | — | 1 | 1 | 15 | 1 | 8 | 9 | 8 | 31 | — | — | 3,694 | ¹ 3,694 | 10,460 | 31 | 3,643 | — | |
| Independent Societies | | | | | | | | | | | | | | | | | | | | | | |
| Bahamas Baptist Mission..... | 1833 | 1 | — | — | — | — | — | 1 | 18 | 65 | 83 | 1 | 72 | — | — | 3,652 | 4,350 | 6,420 | 70 | 3,282 | \$1,500 | |
| Bahamas Baptist Union..... | 1892 | 1 | — | — | — | — | — | 1 | 2 | — | 2 | 1 | 28 | — | — | 2,372 | ¹ 2,372 | 4,615 | 29 | 2,400 | — | |
| Totals, 2 Independent Societies..... | — | 2 | — | — | — | — | — | 2 | 20 | 65 | 85 | 2 | 100 | — | — | 6,024 | 6,722 | 11,035 | 99 | 5,682 | 1,500 | |
| Bahama Islands Societies | | | | | | | | | | | | | | | | | | | | | | |
| Bethel Native Baptist Church..... | 1803 | — | — | — | — | — | — | — | 1 | 1 | 2 | — | 3 | 1 | — | 350 | 420 | 680 | 3 | 210 | 350 | |
| Church of England—Diocese of Nassau..... | — | 20 | — | — | — | — | — | 20 | 1 | 121 | 122 | — | — | — | — | 5,114 | ¹ 5,114 | 14,061 | 74 | 3,900 | 2,532 | |
| Saint John's Native Baptist Society..... | 1813 | — | — | — | — | — | — | — | 10 | 38 | 48 | — | — | — | — | 4,000 | 4,250 | 5,240 | 40 | 2,220 | 240 | |
| Totals, 3 Bahama Islands Societies..... | — | 20 | — | — | — | — | — | 20 | 12 | 160 | 172 | — | 3 | 1 | — | 9,464 | 9,784 | 19,981 | 117 | 6,330 | 3,122 | |
| Grand Totals, 7 Societies..... | — | 35 | — | — | — | 1 | 1 | 37 | 33 | 233 | 266 | 10 | 134 | 1 | — | 19,182 | 20,200 | 41,476 | 247 | 15,655 | 4,622 | |
| HAITI AND SANTO DOMINGO | | | | | | | | | | | | | | | | | | | | | | |
| American Societies | | | | | | | | | | | | | | | | | | | | | | |
| Christian and Missionary Alliance..... | 1890 | 1 | — | — | — | 1 | — | 2 | — | — | — | 1 | — | — | — | 47 | ¹ 47 | ¹¹⁷ — | — | — | — | |
| Dom. and For. Miss. Soc., Protestant Episcopal Ch..... | 1861 | — | — | — | — | — | — | — | 15 | 78 | 93 | 11 | 10 | — | — | 711 | ¹ 711 | ² 2,844 | — | 365 | \$1,263 | |
| For. Miss. Board, National Baptist Convention..... | 1854 | 1 | — | — | — | 1 | — | 2 | 3 | 15 | 18 | 1 | 2 | — | — | 300 | ¹ 300 | ¹ 2,200 | — | — | 36 | |
| General Miss. Board of the Free Methodist Church..... | 1893 | — | — | — | — | 1 | — | 3 | — | — | — | 2 | — | — | — | — | — | — | — | — | — | |
| Miss. Soc., African Methodist Episcopal Zion Church..... | — | 1 | — | — | — | — | — | 1 | — | — | — | 1 | 2 | — | — | — | — | — | — | — | — | |
| Parent Home and For. Miss. Soc., African M. E. Ch..... | 1846 | 2 | — | — | — | — | 2 | 4 | — | 5 | 5 | 2 | 3 | 2 | 13 | 320 | ¹ 320 | 640 | 2 | 155 | 336 | |
| Seventh-Day Adventist Mission Board..... | 1904 | 1 | — | — | — | — | — | 1 | — | 3 | 3 | — | — | 1 | — | 40 | 95 | — | 8 | 80 | — | |
| Totals, 7 American Societies..... | — | 6 | — | — | — | 2 | 3 | 13 | 18 | 101 | 119 | 18 | 17 | 3 | 13 | 1,418 | 1,473 | 4,801 | 10 | 600 | 1,635 | |
| British Society | | | | | | | | | | | | | | | | | | | | | | |
| Wesleyan Methodist Missionary Society..... | 1817 | 4 | — | — | — | — | — | 4 | 2 | 17 | 19 | 3 | 21 | — | 54 | 1,091 | ¹ 1,091 | 5,600 | 14 | 831 | — | |
| Jamaica Society | | | | | | | | | | | | | | | | | | | | | | |
| Jamaica Baptist Missionary Society..... | — | — | — | — | — | — | — | — | 1 | — | 1 | — | 3 | 1 | — | 197 | ¹ 197 | 270 | 2 | 47 | — | |
| Grand Totals, 9 Societies..... | — | 10 | — | — | — | 2 | 3 | 17 | 21 | 118 | 139 | 21 | 41 | 4 | 67 | 2,706 | 2,761 | 10,671 | 26 | 1,478 | 1,635 | |
| LESSER ANTILLES | | | | | | | | | | | | | | | | | | | | | | |
| (Trinidad, Barbados, Santa Cruz, etc.) | | | | | | | | | | | | | | | | | | | | | | |
| American and Canadian Societies | | | | | | | | | | | | | | | | | | | | | | |
| For. Miss. Board, National Baptist Convention..... | 1901 | 2 | — | — | — | 2 | — | 4 | 1 | 36 | 37 | 2 | 12 | — | — | 203 | ¹ 203 | ⁸ 812 | — | — | \$56 | |
| For. Miss. Com., Presbyterian Church in Canada..... | 1867 | 5 | — | — | — | 3 | 2 | 10 | 2 | 61 | 63 | 4 | 3 | 7 | 83 | 1,182 | ¹ 1,182 | 4,500 | 76 | 3,891 | 6,792 | |
| Mission Board of the Christian Church ² | 1908 | — | — | — | — | — | — | — | 1 | — | 1 | — | 1 | — | — | — | — | — | — | — | — | |
| Parent Home and For. Miss. Soc., African M. E. Ch..... | 1880 | 2 | — | — | — | 2 | — | 4 | — | 2 | 3 | 2 | — | 2 | 21 | 253 | ¹ 253 | 456 | 2 | 115 | 330 | |
| Seventh-Day Adventist Mission Board..... | 1903 | 3 | 1 | 1 | 2 | 2 | — | 9 | 2 | 22 | 24 | — | — | 15 | — | 469 | 720 | ² 720 | 29 | 697 | — | |
| Totals, 5 American and Canadian Societies..... | — | 12 | 1 | 1 | 2 | 9 | 2 | 27 | 7 | 121 | 128 | 8 | 16 | 25 | 104 | 2,107 | 2,358 | 6,488 | 107 | 4,703 | 7,178 | |
| British Societies | | | | | | | | | | | | | | | | | | | | | | |
| Christian Missions in Many Lands..... | — | — | — | — | 3 | 3 | 3 | 9 | — | — | — | 2 | — | — | — | — | — | — | — | — | — | |
| United Free Church of Scotland's For. Miss. Com..... | 1836 | 3 | — | — | — | 3 | — | 6 | 1 | 4 | 5 | 2 | 6 | 5 | 58 | 860 | ¹ 860 | 1,912 | — | 690 | — | |
| Wesleyan Methodist Missionary Society..... | 1786 | 12 | — | — | — | — | — | 12 | 30 | 264 | 294 | 7 | 137 | — | 659 | 19,861 | ¹ 19,861 | 44,943 | 129 | 14,814 | — | |
| Totals, 6 British Societies..... | — | 15 | — | — | 3 | 6 | 3 | 27 | 31 | 268 | 299 | 11 | 143 | 5 | 717 | 20,721 | 20,721 | 46,855 | 129 | 15,504 | — | |
| Continental Society | | | | | | | | | | | | | | | | | | | | | | |
| Danske evangelisk—Lutherske Stats Kirke..... | 1665 | 3 | — | — | — | — | — | 3 | — | 1 | 1 | 3 | 1 | — | — | — | 5,200 | ² 5,200 | — | — | — | |
| International Societies | | | | | | | | | | | | | | | | | | | | | | |
| Mission der Brüdergemeine..... | 1732 | 15 | — | — | — | 13 | — | 28 | 12 | 424 | 436 | 31 | 29 | 31 | 875 | 9,506 | 13,515 | 25,728 | 59 | 12,011 | 13,665 | |
| Salvation Army..... | — | — | — | — | 2 | 2 | — | 4 | — | — | — | 1 | — | — | — | — | — | — | — | — | — | |
| Totals, 2 International Societies..... | — | 15 | — | — | 2 | 15 | — | 32 | 12 | 424 | 436 | 32 | 29 | 31 | 875 | 9,506 | 13,515 | 25,728 | 59 | 12,011 | 13,665 | |
| West Indies Societies | | | | | | | | | | | | | | | | | | | | | | |
| Church of England—Diocese of Antigua..... | — | 15 | — | — | — | — | — | | | | | | | | | | | | | | | |

WORLD-WIDE MISSIONARY NEWS

AMERICA

American Giving in 1911

DURING 1911 the American people gave for philanthropic purposes \$252,000,000, in addition to the many millions of unrecorded gifts. About \$100,000,000 was given for religious causes, including charities that are supported by the churches. Education received \$8,000,000 less than this sum, and the gifts to other public purposes amounted to \$60,000,000. \$40,000,000 was given to Protestant home missions and \$11,000,000 to Protestant foreign missions. Roman Catholics gave \$13,000,000 for religious and philanthropic causes, including the maintenance of the parochial schools. These are figures of the Associated Literary Press.

Additions to the Missionary Forces

LAST year the total number of new missionaries commissioned and sent out by all the societies of the world apparently exceeded that of any year since the birth of Christ. The Board of Foreign Missions of the Northern Presbyterian Church sent out 82 new recruits; the American Baptist Society, 42; the American Board of the Congregationalists, 73; the Church Missionary Society, 64; the Protestant Episcopal, 39; the Methodist Episcopal, South, 76; the Methodist Episcopal, North, 91; the United Presbyterian Church, 18, etc.

Church Extension in New York

A JOINT meeting of ministers of Reformed and Presbyterian churches within New York Presbytery and New York Classis was held at the Marble Collegiate Church, on December 11. It was attended by about 125 ministers, being held upon the call of joint committees of Presbytery and Classis. A fraternal and cooperative spirit prevailed, and all action was unanimous. Five lines of

work were proposed for cooperation, viz.: 1. A presentation of strength, with application to problems on Manhattan Island; 2. The planting of new churches in suburbs; 3. Home mission work, with reference to the boards, within the bounds of Presbytery and Classis; 4. Chaplains for hospitals and prisons; 5. Services for night-workers. Statements showing the extent of existing work were made. Presbyterian churches were shown to be out of debt, and to give nearly \$700,000 a year toward their own support, and \$2,000,000 to benevolences. The amount invested for church extension is \$1,200,000, which brings in \$50,000 a year. In the Reformed Church, the collegiate systems, one down town and the other in Harlem, are, beside Trinity, the richest of any Protestant church systems in the world.

A public mass-meeting is ordered for next April, and a campaign of money raising is to begin at once, that a large amount of subscriptions might be secured previous to that meeting.

Persians in Chicago

THE spell of that unlucky number, 13, was broken a little more than a year ago by a group of 13 young Persians in Chicago, who banded themselves together in a Christian Endeavor Society. Some of them were Endeavorers before they left "the land of the lion and the sun." In their home land the Mohammedans will not even count thirteen when they measure grain or other articles, but say, "It is not thirteen." In three months the number of Endeavorers stood at 30, and the year closed with 42 on the roll, of whom 37 are young men. The members give liberally to local and to State Christian work, as well as to missions, and they have made goodly pledges toward a Persian church, which they eagerly

expect to build. In Chicago there are more than one thousand Persians, so that there are good possibilities for growth.—*Christian Endeavor World*.

American Church Statistics

DR. H. K. CARROLL, who contributes his annual statistical article to *The Christian Advocate* (New York), sees grounds for encouragement in the fact that the percentage of increase in church-membership in 1911 is somewhat greater than in 1910. The Christian Scientists give figures for ministers or readers and societies, but none for members. The Christian Catholic Church, otherwise known as the Dowie Movement, refuse to give any statistics. The Disciples of Christ furnish no returns for 1911.

The following table gives the number of communicants and their relative standing in the last twenty-one years:

| DENOMINATIONS | COMMUNICANTS, 1911 | COMMUNICANTS, 1890 |
|-----------------------------------|-----------------------|-----------------------|
| Roman Catholic | 12,556,612 | 6,231,417 |
| Methodist Episcopal | 3,234,822 | 2,240,354 |
| Regular Baptist (South) | 2,304,724 | 1,280,066 |
| Methodist Episcopal, South | 1,892,454 | 1,209,976 |
| Regular Baptist (Colored) | 1,799,222 | 1,348,989 |
| Presbyterian (Northern) | 1,340,310 | 788,244 |
| Disciples of Christ | 1,308,116 | 641,051 |
| Regular Baptist (North) | 1,211,426 | 800,450 |
| Protestant Episcopal | 947,320 | 532,054 |
| Lutheran Synodical Conf. | 780,938 | 357,153 |
| Congregationalist | 741,400 | 512,771 |
| African Methodist Episcopal | 620,234 | 452,725 |
| African Meth. Epis. Zion | 547,216 | 349,788 |
| Lutheran General Council | 467,495 | 324,846 |
| Latter-day Saints | 350,000 | 144,352 |
| Lutheran General Synod | 309,702 | 164,640 |
| Reformed (German) | 297,829 | 204,018 |
| United Brethren | 291,461 | 202,474 |
| Presbyterian (Southern) | 287,174 | 179,721 |
| German Evangelical Synod | 253,890 | 187,432 |
| Colored Methodist Episcopal | 234,721 | 129,383 |
| Spiritualists | 200,000 | 45,030 |
| Methodist Protestant | 183,318 | 141,989 |
| Greek Orthodox (Catholic) | 175,000 | 100 |
| United Norwegian Lutheran | 170,088 | 119,972 |
| United Presbyterian | 136,850 | 94,402 |
| Lutheran Synod of Ohio | 131,923 | 69,505 |
| Reformed (Dutch) | 117,288 | 92,970 |
| Evangelical Association | 109,506 | 133,313 |
| Primitive Baptist | 102,311 | 121,347 |
| Dunkard Breth. (Conserv.) | 100,000 | 61,101 |

Rescue Mission Work

IT appears that over 4,000 evangelists, men and women, give their whole time to rescue mission work in the United States. In the course of

their labors, they come in contact annually with as many as 300,000 persons, of all degrees of wretchedness and folly, whom they attempt to lift out of the mire. In this work they are, on the whole, encouragingly successful. There are few cities that can not show one or more inhabitants, prominent in local affairs and enjoying public confidence, who have been led to a better way by these workers.

Y. M. C. A. Men on American Warships

A FEW weeks ago the sixteen American battleships which comprised the Atlantic fleet sailed for Cuban waters. Three Y. M. C. A. men were on board, to do Association work while the fleet is away from home. Two of them are shipboard secretaries, one upon the *Delaware*, the other upon the *Kansas*. Their work is to be similar to that of a secretary in a city Y. M. C. A. When a watch goes off the men can call on the secretary, who holds his classes and consultations at such times. His work is quite different from that of the navy chaplain, and he wears the uniform of the chief petty officer, without a rating badge. His room is amidships, where the men have easy access to it, and he messes with the petty officers. The third Y. M. C. A. man on board the fleet is George A. Reeder, international secretary and the first shipboard secretary of the Y. M. C. A. He will be in charge of the building which the government has set apart for the association at Guantanamo, where about ten thousand men will take part in six days' small-arms practise on the range. A thousand men from each division of the fleet will be landed at one time. Immense quantities of magazines, books, games and writing material were taken along for the use of the men of the fleet during leisure moments.

The Hartford School of Missions

THE Hartford, Conn., School of Missions has developed well, having an enrolment of twelve at the close of the year. Of these, about half

are candidates, and the remainder missionaries on furlough, who can not, of course, usually come for the full year. The Board of Instruction contains members of eight denominations, and the missionaries or candidates represent some eight different Mission Boards.

The New Director of Christ's Mission, New York

THE Rev. Manuel Ferrando, D.D., has been chosen successor to late Rev. James A. O'Connor, and was installed as Director of Christ's Mission, in New York, on November 29, 1911. He is the descendant of a Castilian family and became a Spanish Capuchin monk in 1888. Soon the Church in Spain became so distasteful to him that he asked permission to leave the country. This was granted him, and he left in 1893 for Colombia, South America, where he hoped to labor among the Indians. He was assigned to the parish of Rosario, in Barranquilla. One day, while on his way to administer the last rites to a parishioner, an advertisement of the Tract Society containing a hymn written by Bishop Cabrera, of the Reformed Church in Spain, was blown into his path by the breeze. As a result an American Protestant missionary was invited to call on Father Ferrando. He declared that the priest was already a Protestant of the Protestants. Finally, in 1894, Ferrando went to Curaçao, and renounced the Church of Rome, stating at a public meeting why he had done so. The people called him insane. A vain attempt was made to send him to Spain or to an insane asylum. Then his enemies tried to capture him, but he escaped to the American Consulate. On May 17, 1895, Father Ferrando reached Christ's Mission, accompanied by an attaché of the United States Legation at Venezuela, who took charge of him until he safely presented him to Dr. James O'Connor. Later, Dr. Ferrando studied at Princeton Theological Seminary. After a short period of work in South America, he

went to Porto Rico, before the American flag was raised over the island, the first Protestant missionary on the ground. In the years of work in Porto Rico, Dr. Ferrando was instrumental in establishing six churches and missions near Ponce, with a communicant membership of 949. Thence he comes to Christ's Mission, continuing, however, the oversight of the Porto Rican work. May the blessing of our God rest upon this servant of the Lord and his work.

Missionary Training Conference

IN connection with the Religious Education Association Convention to be held in St. Louis, March 11th to 14th, Dr. J. E. McCulloch, of the American Inter-Church College, of Nashville, Tenn., has called together a conference of representatives of all the missionary and religious training schools in United States and Canada. This is a great opportunity for the development of plans and curriculums for the improved training of missionaries and other Christian workers.

President Madero and the Bible

ON January 8, 1912, President Madero, of Mexico, received in Chapultepec Castle a copy of the Bible in Spanish, presented by Rev. Dr. William Butler, of the Methodist Episcopal Mission in Mexico, Dr. Morales, representing the Presbyterians, Rev. Teofilo Batocio of the Baptists, and Mrs. F. S. Hamilton, the agent of the American Bible Society, in behalf of these Churches and the American Bible Society.

In receiving the Bible the President said: "I am exceedingly grateful for this gift. . . . I hold the same belief as you concerning the value of its principles for the elevation of the people, inasmuch as I am sure that only through Christian morality are the nations uplifted. I heartily congratulate you on the good work you are doing in cooperating for the moral upbuilding of the Mexican people. The Mexicans have noble sentiments, they are good and heroic, they have only

lacked enlightenment, and it will be one of my greatest efforts to work for this, so that they may be able to understand the high principles of the Book. Continue your good work and you will thus cooperate with me in the uplifting of the masses of the Mexican people."

Laymen's Convention at Chattanooga

THE second General Convention of the Laymen's Missionary Movement of the Presbyterian Church (South) was held in Chattanooga, Tenn., February 6-8, 1912. A very strong and attractive program was provided, with addresses by Dr. James T. Vance, the Rev. Motte Martin, of Africa, Mr. H. W. Hicks, Mr. David McConaughy, Dr. Robert E. Speer and J. Campbell White, of New York.

The Berry School in Georgia

THE Berry School, Mount Berry, near Rome, Ga., is celebrating its tenth anniversary with a homecoming for the thousand boys who have gone back from it to the country districts of Georgia. It is practically the work of one devoted woman, Miss Martha Berry, who, on a Sabbath afternoon twelve years ago, when resting at her home place in the mountainous northwest of Georgia, took pity on some small white children, poor and neglected, who were wandering in the woods. A Sunday-school was started by her in her home, and out of it grew a day-school, to which soon several other small schools in various parts of the country were added. Two years later, Miss Berry deeded the small schoolhouse in which the work began, a dormitory erected at her own expense, and 150 acres of land to a Board of Trustees, that poor white boys of the mountains might find an opportunity to gain a good education, and in turn become teachers among their own people, pointing the road to improvement and uplift. Thus the Berry School for Boys was started. The Lord has blest it wonderfully, so that now, after ten years of life,

it has 2,000 acres and a plant valued at \$200,000. There are now two schools, one for boys and one for girls. Scientific agriculture, farming, fruit culture, stock raising and dairy work, as well as building and road-making, are taught in the boys' school. The girls are taught the management of a home, the care of children, nursing, cooking, laundry work, gardening, weaving and basketry. There are 200 boys and 20 teachers, and 75 girls with 4 teachers. The Berry School is essentially a poor boys' school, and no rich man's son can enter it. It has turned out in ten years over one thousand boys who are making their influence felt in the communities in which they live, not only because the Berry School has given them a useful education, but because the Berry School is a distinctly Christian school and the teachers are interested in the souls of their pupils as well as in their minds and bodies.

Conference of Missionary Physicians

THE fourth annual Medical Missionary Conference, held at the Sanitarium in Battle Creek, Mich., during the early part of January, attracted a large body of missionaries of all denominations at home on furlough. The conference proved to be attractive and profitable. The presiding officer was the Rev. Lemuel C. Barnes, D.D., field secretary of the Baptist Home Mission Board. The program embraced nearly fifty speakers, including many missionaries of prominence, and the meetings were very largely attended. These conferences seem to be an increasingly strong auxiliary of the cause of Christian missions.

Canadian Home Missions

CANADIAN Presbyterians maintain two missions to the Jews, one in Toronto and another in Winnipeg. In Toronto there are 20,000 Jews, and the mission among them was established in March, 1908. Gospel services are held on Saturday and Sabbath evenings, the preaching being

in the Yiddish tongue. There are night schools and Bible classes, a reading room supplied with papers and periodicals. Special work is carried on in the homes, among Jewish women and children.

The Nationality of Immigrants

THE Germans and Irish in the United States are rapidly decreasing in number, while the Italians, Russians and natives of Austria-Hungary and Finland have more than doubled in number since 1900. This is what the Census Bureau says. The bureau calls it a "matter of a very considerable interest and importance." In the census of 1900 there were reported 1,615,232 persons born in Ireland, and last year the number had decreased to 1,351,400. Ten years ago the United States had 2,813,413 persons born in Germany, and last year there were but 2,499,200. The numbers of natives of Italy went up from 483,963 in 1900 to 1,341,800 in 1910; Austria-Hungary, from 636,968 to 1,658,700, and Russia and Finland from 640,710 to 1,706,900.

Missions in Porto Rico

PRESBYTERIANS report in their own behalf and that of other bodies having missionaries there, that Porto Ricans are keenly alive to the progress of their island. Leaders among their own numbers are developing, and Presbyterians, Congregationalists and United Brethren have united in establishing at Mayaguez, on the western coast, a training-school for native volunteer workers in the Protestant churches. About thirty students, representing all parts of the island, have already enrolled.

Does Brazil Need the Gospel?

THE advertising columns of the daily press may not be an exact index of public opinion and morals in Brazil, says Missionary Bickerstaph, in the *Assembly Herald*, "but they do show what the educated class (the 20 per cent. of the population that are able to read) are supposed to want

and what kinds of goods are tolerated in the open market." He then proceeds to describe the contents of the advertising columns of the daily press in Brazil, and thus conveys to us a picture of the pitifully low moral state of multitudes of its inhabitants.

Lotteries are glaringly announced in the press and by posters. Vendors of lottery tickets infest the streets, while seductive gambling schemes, called "cooperatives," have poisoned the blood of legitimate commerce. Witchcraft, prayers, and incantations are offered at prices within the reach of all readers, and the superstitions of the people are exploited in even the best of the daily papers. Immoral propositions are frequently met with in newspapers.

Mr. Bickerstaph states, however, that in fifteen years' contact with all classes he has found more honesty and less vice and selfishness among the humbler class than among those who have enjoyed the privileges of a college education, tho he is forced to admit a great deal of concubinage among the poor and uneducated also.

The only remedy for all these and kindred evils is the pure Gospel of the Lord Jesus Christ, eradicating superstition, exalting and purifying the home, developing all that is best and curbing all that is evil in man.

Missions in Haiti

THE religion of Haiti is Roman Catholic. Protestant work is almost impossible in the turmoil of war and rumors of war. Mr. W. F. Jordan, agent for the American Bible Society, says that traveling is dangerous, not on account of the people, but of the government officials.

The American Protestant Episcopal Church does most for Haiti, sending about \$12,000 a year to the island. They maintain fifteen or twenty colored clergymen in the principal settlements. The entire Episcopal membership is less than 1,000, according to Mr. Jordan, and the Sunday-school scholars number less than 500. All the workers for other missionary or-

ganizations on the island number 17 missionaries and 139 native workers. The Protestant church-membership is about 3,000.

Work for Hindus in Trinidad

REV. JOHN MORTON has spent 40 years preaching in Trinidad. He says that the Hindu population now numbers 105,000, about a third of the whole. When he went there no schools existed, and no churches. Now the people have education in their own language, improved agricultural methods have been introduced, and the Gospel has been preached. The Christian population numbers ten or twelve thousand, and the children now growing up can not possibly become idolaters like their parents.

EUROPE—GREAT BRITAIN

A Student Volunteer Conference

THE greatest gathering the British Student Movement has yet held, assembled in Liverpool at the beginning of the year, and was composed of 2,092 delegates, of whom 1,707 were students and the rest professors, missionaries and social workers, picked men and women of over 200 universities and colleges, 150 of them from abroad. All denominations were represented by delegations from the following countries: Australia, Austria, Bohemia, Bulgaria, Denmark, Finland, France, Germany, Holland, Hungary, India, Japan, New Zealand, Norway, Russia, Rumania, Sweden, Switzerland and Turkey.

A Boy Scout Republic

SIR ROBERT BADEN-POWELL has launched a scheme for a Boy Scout Colony on republican lines. He is anxious to get city lads back to the land and to train them as agricultural experts for positions in England and the colonies. A London merchant, Mr. B. Newgass, has given the Chief Scout the opportunity to put his project to the test by presenting him with an estate at Wadhurst in East Sussex. The estate, which, in a picturesque

hill country not far from Tunbridge Wells, includes a modern mansion house, a farmstead and excellent farm buildings. The house will accommodate 200 boys; but a start is being made with fifty of fifteen years and upward.

Ireland's Great Revival

THE Rev. J. Wilbur Chapman and Mr. Charles M. Alexander, the well-known evangelists, have returned from a nine-week's successful campaign in Ireland, where more than 5,000 persons professed conversion, 180 young men offered themselves to the ministry, and 200 young women for mission work at home and abroad. Both men plan to sail for Australia in February, where they are to prosecute their work.

THE CONTINENT

British-American Y. W. C. A. of Paris

THE British-American Young Women's Christian Association of Paris was founded seven years ago, and the first constitution was signed by thirty-four members. The work has grown so rapidly that at the end of the year 1910 there was a membership of 1,050, representing twenty-three different nationalities. Girls who are members in these countries never fail to claim the protection and privileges of the association when they come to Paris, and they often return to their home lands with a clearer understanding of the aims and ideals of the association, determined to further its work by all means in their power.

Evangelistic Campaign in Prospect

THE Evangelistic Committee of the Presbyterian Church is proposing to other Presbyterian churches and to the Dutch and German Reformed churches, that they unite in plans to carry revival work into the Protestant churches of the principal countries of continental Europe. Dr. William Henry Roberts, who has just returned from the conference with the Irish, Scotch, English and Swiss churches,

tells us that the English-speaking Presbyterians are ready to join in the undertaking, and that the continental churches are eager to be helped. The committee informs us that of 39,000,000 of people in France, only about 8,000,000 are connected with any Christian church whatever.

Alas for Retrenchment

THE Moravians are always to be found where few are bold enough to seek them. Through their report we can see them braving avalanches in Labrador, floods in Alaska, revolutions in Nicaragua, searching for Bush negroes in primeval forests in Surinam, working among Lamaist Tibetans on the Himalayas, the dying race of Bushmen in Queensland, and the lepers of Jerusalem. It is heart-rending to hear from this heroic little missionary church also of strenuous efforts made by the stations to—retrench!

Leipsic Evangelical Lutheran Mission

THE prosperous Leipsic Evangelical Lutheran Mission, which celebrated its 75th anniversary a short time ago, grew out of a number of missionary societies which were organized in Dresden, Leipsic, and other cities of Saxony in 1819. Seventeen years these societies, under the leadership of the Missionary Society of Dresden, aided the Basel Missionary Society in its rapidly developing work. Then they organized under the name of the Evangelical Lutheran Missionary Society in Saxony for separate missionary activity. A missionary training school was opened, missionaries were sent out to South Australia, where the missionaries, however, soon entered the service of German congregations as pastors. In 1841 the first missionary, Cordes, was sent out to southern India, where he entered upon work among the Tamils as assistant to the Danish missionary Knudsen.

In 1893 its work was extended to German East Africa, where its stations are close to the Kilima Njaro,

and later a work among the Wakambas, in British East Africa, was commenced. The following table illustrates well the growth of the work of the Leipsic Lutheran Mission:

| | 1861 | 1886 | 1911 |
|-------------------------------|----------|----------|-----------|
| Stations | 9 | 23 | 45 |
| Missionaries | 12 | 22 | 71 |
| Lady teachers | — | — | 20 |
| Native preachers ... | 2 | 12 | 28 |
| Native evangelists, etc. | 144 | 297 | 682 |
| Bible women | — | — | 171 |
| Communicants | 5,196 | 14,014 | 23,770 |
| Schools | 50 | 149 | 368 |
| Pupils | 1,127 | 3,653 | 18,020 |
| Annual income about | \$45,000 | \$85,000 | \$160,000 |

Figueras Evangelistic Mission in Spain

THE Figueras Evangelistic Mission was founded in 1877 and has for its purpose the evangelization of the province of Gerona, in northeast Spain, which contains a population of 400,000. The town of Figueras, which is the headquarters of the work, is situated close to the French frontier, under the shadow of the Pyrenees and in sight of the Mediterranean. It is one of the most progressive towns in Spain, and the preaching services and the Sunday-school of the mission are well attended, in spite of the opposition by priests and nuns. The Medical Mission, mothers' meetings, day and night schools, and especially regular house-to-house visitation, are of great help in overcoming popular prejudice against Protestants. There are nine other stations, among them Gerona, the capital of the province and a very fanatical city! The income of the mission is about \$9,000 a year, friends of the work in England furnishing almost all funds.

Jews in Russia

A VERY encouraging movement is in progress among the Jews in Russia, called "Seeking after God." It is largely confined to the educated classes, who, feeling the need of vital religion, are turning their eyes to Jesus Christ, and are keenly intent on the study of the New Testament. The strength of the movement may be

judged by the vigor with which it is denounced in the newspapers which are the exponents of the Jewish faith. The "Seekers after God" have not yet received the Lord Jesus as the Messiah of Israel, but they look upon Him as a great prophet; His parables are to them like pearls of great price, unique in their moral value and beauty; and His personality charms and fascinates their hearts.

ASIA—MOSLEM LANDS

Bible Distribution in Turkey

THE American Bible Society has a branch in Constantinople which has been in operation for seventy-four years, and the year just closed has been the best one of all. Last year 154,000 copies of the Bible or Portions were distributed from this agency in the heart of the Moslem world, and practically all of them were printed there as well. This is 25,000 more than in any preceding year. Indeed, it is difficult to meet the increasing demand for Bibles in the Levant. Printing is carried on in twenty-eight languages. Arabic leads with 89,000 copies.

The Syrian Orphanage Rebuilt

OUR readers will remember that the main building of the Syrian Orphanage, near Jerusalem, was totally destroyed by fire on June 13, 1910, only a few weeks after the celebration of the fiftieth anniversary of the noble work. The friends of the cause have so liberally contributed from their means toward the erection of a new building that the large sum of fifty thousand dollars was collected within five months, and the destroyed building has been rebuilt. The work was not interrupted by the fire.

Bible Work in Persia

THE American Bible Society has been at work in northern Persia for seventy years. For seventeen years prior to 1896, it had its own agent, but since that time has worked through the missionaries of the Pres-

byterian Church in Urumia, Tabriz, Teheran, Hamadan and Resht. The last annual report shows 773 copies distributed at Resht and Teheran. This report contained an interesting letter from the Rev. Mr. Doomborajiiian, reporting that during the last ten years he has been able to sell 5,400 copies of the Scriptures in 17 different languages, the greater part in Persian, traveling more than 2,500 miles, and meeting in each year 1,000 different persons, with whom he has had religious conversations.

INDIA

The Decennial Census

THE final figures of the Indian census have now been published. After elaborate checking, it has been found that the total number of persons within the geographical confines of India and Burma is 316,019,846, as compared with 295,166,039 ten years ago. The figures relating to the different religions of India show some remarkable differences. The Christian population has increased, as was expected, very considerably, and now numbers 3,876,000—more by a third than it was in 1901. While the total increase of population is 6.4 per cent. in the decade, the increase of Christians has been 11.6 per cent. In the native state of Hyderabad the Christians increased by 234 per cent.

The Change Wrought by the Gospel

REV. J. W. ROBINSON writes home: At Lakhimpur, a circuit about eighty-three miles to the north of Lucknow, we have work among a tribe who, by hereditary occupation, are criminals—or thieves—to be definite. Formerly the women folks of the tribe were not much better than slaves, and the idea that they could learn was unheard of among them. But we persuaded one family of our converts to send their little girl down to us. The wild little thing was at first like a bird in a cage, and at the first opportunity ran away. We were patient, and showed only love, and brought her back. At the next yearly

vacation we sent her home so that her people could see what had been done. Recently when I visited this tribe they brought almost a dozen of like wild little things to me to take down, and all wanted their girls made like the one who had come home.

SIAM

Siam Becoming Modernized

THE United States Consul-General at Bangkok says that Siam has now a population of more than six and one-half millions, while its capital, Bangkok, has over 700,000 inhabitants. The city is quite modern and wide-awake. The king of Siam is eager to adopt all real improvements. English has become the court language, and the king's adviser is a Chicagoan. Modern methods of farming have been introduced by another American. Free schools are being started, and everything is favorable to the spread of Christianity, tho Buddhism has a strong hold on the illiterate masses. New national aspirations are stirring the educated classes, who are losing faith in the ancestral religions. The Presbyterians have the strongest missionary work to the Laos-speaking Thai in the north, as well as to the Siamese. Their Laos press is the only one printing the Laos language. The S. P. G. supports one missionary in Siam, while the work of the American Baptist Foreign Mission Society consists in Sunday services in the new chapel in Bangkok and work among the Chinese in the city.

CHINA

Changes Since Dr. Martin Sailed

WHEN Dr. W. A. P. Martin went to China from southern India, in 1849, it took him six months to reach Shanghai. It was a year from the time he left home before his mother received a letter from him written in China, and a year and a half before he had a letter from her, saying that she had heard from him. He has been in that country for sixty-three years, and is probably the most influential

foreigner in China, and the one most intimately acquainted with the literature and the thought of the people. For twenty-five years he was president of the Imperial College at Peking and professor of international law.

What a Chinese General Says

DR. STUART quotes General Li, the leader of the revolutionary troops, as saying: "Oh, yes, missionaries are our friends. Jesus is better than Confucius, and I am strongly in favor of foreign missionaries coming to China, teaching Christianity, and going into interior provinces. We shall do all we can to assist missionaries, and the more we get to come to China the greater will the republican government be pleased."

Results Among the Miaos

IN the two missions which are sharing in this work, there are at present over 7,000 church-members in West China, and 30,000 or more of adhering Christians who will probably be baptized before many years are passed. As the direct result of that visit seven years ago, work is now carried on among five different peoples, using five different languages. Parts of the Bible have been translated into three of these languages, and the wonderful power of that indestructible Book is making itself felt in many villages and homes where, a few years ago, no one dreamed that there was such a person as Jesus.

Chinese Engaged in Home Missions

THE ninety-two members of two churches in Shansi have been volunteering shorter or longer terms of evangelistic touring. Their aggregate periods of free service amount to fifteen months. In Hunan the members of another church have systematically visited 1,448 villages out of the 2,211 in their district, and hope to evangelize the balance this year.

Missionaries Maltreated in China

THE daily papers state that the Rev. Donald Smith, of the English Baptist Mission, and his wife, at-

tempted to take Chinese school-girls to their home north of Sian-Foo. They were attacked by robbers and seized. Both arms of Mr. Smith were broken and his wife was stabbed in the leg. After being maltreated, the robbers left them for dead, but they revived and managed, with the aid of friendly natives, to reach Sian-Foo.

Lin Shao-Yang a European

A SHORT time ago a book appeared under the title, "A Chinese Appeal to Christendom Concerning Christian Missions," by "Lin Shao-Yang." The book is an attack on missionary work under the guise of a criticism of ignorant and fanatical missionaries. The author divides missionaries into two classes—the one well-meaning, and even useful to China; the other narrow and harmful. The latter he declares to be in the greater majority.

To people in China it was at once plain that the writer was not a Chinese, because he makes geographical mistakes, but other readers were led to think that the book was a genuine expression of Chinese opinion, chiefly because the author constantly uses the word "we Chinese" and refers to his early life as a Chinese boy. Enemies of Christianity and missions (among them Sir Hiram Maxim) quoted from this book by a Chinaman as a final authority. Then Dr. H. T. Hodgkin expressed publicly, in *The Spectator*, his opinion that the work was written by a European and not by a Chinaman. More than two months later the author, "Lin Shao-Yang," states in *The Spectator*, "I plead guilty to the charge of being a European resident in China, and throw myself on the mercy of the court." Thus, the book is nothing but a covert attack upon Christianity in China.

Islam in China

MUCH attention has been given of late to the Moslems in China, and widely different opinions have been expressed as to the extent to which

Islam has established itself in that land. We hear from several quarters of duly accredited missions from Turkey, which have visited various parts of the empire where Moslems are to be found, stimulating the religious life of the people, establishing schools, and improving the facilities for theological study. The missionaries include men of light and leading in the Moslem world, among them one of the highest officials in the Turkish ministry of education, who was specially accredited by the Sultan to the court of Peking, and presented by one of the European legations. One result has been a general leveling-up of the Moslem schools throughout the empire, and a revival of the study of the Arabic language and Koranic literature.—*Church Missionary Review*.

Typhoon Trials on the Mission Field

IT is difficult for us in this country to realize the force of such a tempest as came upon South Formosa on August 27. The Japanese calculated the force of the wind when the storm was at its height to be something like 136 miles an hour. The mission houses were hardly beset. One was altogether wrecked. Another had a third of its roof carried away, and Dr. James Maxwell described the rocking of his house as such that it seemed well-nigh impossible that it could stand. Every tree in the hospital and mission compounds was stripped, and a very large number of them rooted up. Considerable damage was done to the operating theater. These cyclones are accompanied by tremendous rains, which add greatly to the destruction. Dr. Maxwell writes that "some 8,000 people in the Tainan district have been rendered homeless. Much of the growing rice has been destroyed, and much more of that already harvested has been damaged by rain. The estimate for damages in the Tainan prefecture is over \$1,000,000."

JAPAN—KOREA

The Value of a Native Ministry

WELL does an exchange suggest: "Evidently the best thought and effort both of the missionaries and Japanese pastors have been directed toward the development of a native ministry rather than the speedy evangelization of the whole country. Doubtless this has been the very best course for Japan. The rapid growth of modern thought, the universal thirst for knowledge, and the spirit which requires that the Japanese themselves must be the chief promoters in everything, religion not excepted, all make it clear that Christianity, to become universal here, must first produce able Japanese leadership. Not only has good progress been made in securing trained leadership, but likewise much of the foundation work in establishing a self-supporting, self-governing church has been performed."

The Achievement of a Quarter-Century

SAYS *The Presbyterian*: "Possibly the banner mission of the Church is in Korea, for here is a body of Christians closely resembling those of apostolic days. The bare recital of the facts tells the story. In a little more than twenty-five years of active Christian effort, our own Church has in Korea a church consisting of 36,074 baptized adults and 25,948 catechumens, with a group of adherents, making a total of at least 150,000 under the direct influence of the Gospel. The gifts last year from these Korean Christians, where wages are from 15 to 50 cents a day, amounted to \$81,309. During the year closing September, 1911, there were received on confession of faith, 6,823. The number of Christians studying the Bible, in classes from four to thirty days, more than 40,000."

Decline of Buddhism

REV. W. A. WILSON, writing from Okayama to the *Nashville Christian Advocate*, presents numer-

ous facts and figures to show that Buddhism is declining in Japan. He says: "I give some statistics which show plainly that Buddhism is rapidly declining. The figures cover a period of eight years, brought up to this year. Number of students of Buddhist philosophy and religion in 1903, 10,643; in 1911, 8,600. Decrease of this class of students in eight years, 2,043. Number of classified temples or monasteries in 1903, 72,208; in 1911, 70,000. Number of unclassified temples, those having no regular priests, in 1903, 37,602; in 1911 30,000. Decrease in the number of temples in eight years, 9,810."

Seven Episcopal Churches in One City

OSAKA is the second city in Japan, having a population of 1,250,000 souls. In commercial importance and manufacturing interest it stands first. There are seven Episcopal churches in this city. Three of these belong to the American Church, and four others to the English Church. All the American churches and two of the English churches are self-supporting; that is, the congregations are maintaining their rectors and paying their own parochial expenses, besides giving their apportionment to sustain a missionary society for Formosa.

Korean Missions in a Nutshell

CHRISTIAN missions flourish in Korea as perhaps nowhere else. It is only twenty-five years since mission work was commenced there, but the Gospel has already a very strong hold upon the people. The following notes are interesting.

Of the 11,000,000 Koreans, 300,000 are already Christians.

The Korean Christians are distinguished for their

1. Love of the Bible.
2. Prayer life in church and home.
3. Activity as Christian workers.
4. Remarkable generosity.

The people generally are poor, and they can not give much money for the spread of the Gospel, but instead they

give much of their time to the work. Instead of money they subscribe time. One church of 300 people gave 4,000 days. The total contribution of time in one season equaled the preaching of one man for 300 years.

For every day since a missionary landed in Korea, twenty-six years ago, a Christian church has been organized.

There has been an average of one conversion every hour, since the first missionary arrived.

Moving on Toward Self-support

A LARGE church at Wonsan has undertaken the full support of its pastor. In addition to this, they have assumed the responsibility of running the three lowest grades in the primary school. It is hoped that they will soon be able to take the full responsibility for this, leaving only the middle school to be supported from without.

The Korean Religious Tract Society

THE report of the Korean Religious Tract Society for the past year shows much advance under the leadership of the business manager recently secured. A new building has been erected and occupied and millions of tracts have been published and distributed. The Tract Society publishes also the international Sunday-school lessons in Korean and the monthly magazine, *The Korean Mission Field*, which, in English, gives an account of God's wonderful dealings with the Korean people. The missionaries are able to report many incidents which clearly prove the wisdom of distributing Christian literature among these non-Christian people, and to point to a number of conversions of Koreans which followed the reading of tracts, by the grace of God. The society is now collecting funds for the publication of a number of important standard books in the Korean language.

AFRICA

The Exploration of Africa

IN *The Geographical Journal* for last November is an article (with map) by Frank R. Cana on "Problems in Exploration: Africa," in which he states that more than 1,000,000 square miles of the continent—one-eleventh of its whole area—still remains unexplored. Three-fourths of this unknown country lies within the Sahara. The largest unknown littoral land is to be found in Liberia, where there are some 20,000 square miles of country in which no European has been, all within 200 miles of the coast. The district between the Bahr-el-Jebel and the Sobat contains the only large stretch—about 500 square miles—of absolutely unexplored country in the Anglo-Egyptian Sudan; there is also a large area in British East Africa and Somaliland.—*C. M. S. Gazette*.

The Troubles in Morocco

IN the agreement recently reached with Germany, France guaranteed to the Fatherland the open door for commerce in all Morocco. But Spain upholds that the part of Morocco assigned to her by the treaty of 1904 is entirely under her control, so that France could not make a promise concerning it to Germany. France answers that the Sultan of Morocco controls tariffs, customs and commercial concessions in all Morocco, including the Spanish protectorate, and that the Sultan rules under the advice of a French resident, like the Khedive under British advice in Egypt. Therefore, France practically controls all tariffs, customs and commercial concessions in Morocco and had the power to make the all-comprehensive promise to Germany. Thus the two powers are again involved in a serious dispute with each other.

At the same time both Powers, separately, have to fight against tribesmen who do not recognize the submission of the Sultan to foreign control. The Riffian tribesmen have

again opened hostilities against the Spanish forces along the Kert River and have assembled a strong force. Several bloody battles have been fought recently. Other revolting tribesmen of Morocco have attacked the French forces at Sefron, a day's journey south of Fez, and an important wireless telegraph station. The fighting was extended, because the tribesmen returned again and again to the attack before they were finally driven off.

Development in Central Africa

EVEN in the great heart of Africa the streams of modern progress are moving with increasing momentum. Only a generation ago the vast region of Central Africa, covering a territory of over two million square miles, was practically unknown. An examination of the map of Africa of that time reveals a blank with the exception of the coast lines. In the intervening years that whole region has been explored, and is now well known; and the new maps show the river systems, mountains, lakes, cities and towns. Thirty years ago there were no railways. Now 1,200 miles of railway are in operation and 1,000 miles more are under construction. On the inland rivers and lakes the steamer lines cover a distance of nearly 7,000 miles. In this territory, also, over 5,000 miles of telegraph are in operation. A modern postal service is extending in every principal division of interior Africa.

Progress Toward Evangelization

WHAT missions have done and are doing for Africa is indicated by these figures, that have been compiled by *The Presbyterian*: The population of Africa is estimated to be 175,000,000, and among these masses some 2,470 Protestant missionaries are at work, with 13,089 native assistants. The number of adherents gained is 527,800, and the communicants 221,156, for whom 4,790 places of worship are provided. In the 4,000 schools, 203,400 pupils receive instruction. Nearly 100 hos-

pitals minister to the sick and suffering, 16 printing-presses are kept busy; and the Bible is supplied in all the principal languages. In Uganda, one-half of the 700,000 inhabitants are Christians. In Cape Colony, about 200,000 are Christians.

WEST AFRICA

The Fruit from Presbyterian Work

THROUGH the four-fold channel of churches, schools, medical and industrial work, the people connected with the West Africa Mission gave \$16,296 last year as evidence of their faith and expression of their love and appreciation of what the Gospel has done for them. At Elat, the largest station, 1,068 were under instruction at the main school. Total number in village schools, self-supporting, 6,777. The village schools are taught by Christian young men. These teachers on Sunday held religious services. Christmas day at one of the villages, the teacher reported 1,000 in attendance. There are 7,500 envelop subscribers in connection with the Elat Church.

An African Scripture Union

MRS. C. W. WAKEMAN writes home from Lagos, on the west coast: "Our Scripture Union work is most encouraging. We have twelve branches in various parts of the town—ten for children and two for adults—with a membership of over 500. Bishop Oluwole is the chairman of the Scripture Union Committee, and our native pastors take a keen interest in the work. Each local branch has a weekly meeting. The visiting of one or other of these branches is a real pleasure. Among our members are some Mohammedans and also some heathen. We pray that the words which are read and explained and are learned off by heart may 'spring up and bear fruit.'"

Africans Hungry for the Gospel

A MISSIONARY thus describes the earnestness of the people of the Kongo to receive the Gospel story:

"It would take one missionary's whole time to handle the delegations that are coming in from the villages on the plains, and far out in the jungles, urging that teachers be sent speedily to tell the people that are in the darkness of the Savior's love and the way of life. One day, as we waited at Leubo, some men came who had walked about 175 miles. They had heard that if they would build a church in their village a teacher would come to teach them the way of salvation. They built a church, and they had waited and waited. The church had rotted down; no teacher had come."

New Kamerun

THE land which has been ceded to Germany by France in West Africa is to be known as New Kamerun. It is almost half as large as the German Empire and has one and one-quarter million inhabitants. In the southern part the inhabitants are Bantús, who are heathen and to whom culture and civilization are practically unknown. In the northeastern part the inhabitants are Sudan negroes, many of whom have become Mohammedans, so that Islam has to be reckoned with in any missionary work undertaken among them.

New Kamerun needs missionaries, for it has no Protestant missionaries at present, because the French Government would not permit a non-French society to commence work and the Paris Missionary Society was unable to occupy the land. Catholic missionaries have been at work for some time, however. To the student of missions it seems as if logically the American Presbyterians should occupy the coast of the new German territory, because they have been working for thirty years, and with great faithfulness and much blessing in Kamerun proper, while the Hinterland will probably be occupied by some German society.

The work among the Bantús will be comparatively easy, because their language has been already thoroughly studied in other parts of Africa, es-

pecially by the missionaries of the Paris Missionary Society in Basutoland.

EAST AFRICA

The Boers as Missionaries

IN the Boer mission in Nyassaland and Rhodesia, 600 adults were baptized and 4,000 admitted into instruction classes last year. Over 45,000 children are taught in the day-schools of this mission. Such statistics mark a revolutionary change of opinion among South African Boers since the days of Livingstone, when Kaffir and Hottentot were Canaanites in the land fit at best for slavery and often for death.

A Missionary Murdered

THE intelligence comes that a missionary of the Universities' Mission, the Rev. A. J. Douglas, had been shot dead by a Portuguese official at Kango, on the Portuguese side of Lake Nyassa. The Bishop of Nyassaland and three women of his party were present. It occurred on November 10. The officer's name is Taveira, and he was put under arrest. The government prest upon the Portuguese Government the urgency of a full investigation without delay. Mr. Douglas was a son of the late Canon W. W. Douglas, of Salwarpe, Worcestershire. In 1898 he succeeded his father in the living, which he resigned in 1901 to join the Universities' Mission. He was a graduate of Lincoln College, Oxford.

Twenty-five Years of Work in Portuguese East Africa

THE Swiss Romande Missionary Society, founded in 1875, is the foreign missionary society of the Synods of the Free Churches of the cantons of Vaud, Neufchatel and Geneva, and has missionaries at work in South Africa and in Portuguese East Africa. The latter country it entered twenty-five years ago, and it expects to celebrate the anniversary upon the field, to which its president and its secretary

are proceeding. It reported to the Edinburgh World Atlas of Christian Missions, 7 stations and 40 out-stations, 33 white and 43 native missionary workers, 1,222 communicants and 2,842 adherents in Portuguese East Africa.

Testimony to the Success of Missions

M. AUGAGNEUR is a ferocious enemy of Christianity, as his career in Madagascar abundantly showed. Yet he is constrained to admit that Christian missionaries on the great African island are accomplishing much for the people to whom they minister: "It must be confessed that these adversaries (!) are doing a good and useful work. Alongside of their political activities, which we can not too much reprobate, the Presbyterian missions (they are, of course, Congregational and wholly non-political) carry on a social work which is entirely praiseworthy. They have conciliated the natives by treating them like men, established schools, given medical aid, opened hospitals, in a word, devoted themselves to the people."

A Missionary Episode

AN interesting story has been told concerning the Providence Industrial Mission at Ciradzulo, Blantyre, British Central Africa. Nineteen years ago a certain official in the district made use of an intelligent boy of the Yao tribe to take a message under difficult circumstances across country, and for this service rewarded him with a rupee. With this small sum the lad laid the foundation of greater things. He bought an English primer and began to attend school at the mission. Later he was ordained a minister of the Gospel, went on a voyage of European travel, and has since built a church which has some three hundred members.

Testimony to Missions

A COMMITTEE, appointed two years ago by the South African government, to inquire into native affairs in southern Rhodesia, has issued

its report. Emphatic testimony is therein borne to the value of missionary agencies in counteracting the deterioration which is apt to take place among natives when suddenly brought into contact with Western civilization. The report says: "After receiving ample testimony of the great services rendered in the past by missionary societies, and their strenuous efforts to keep pace with the increasing call on their resources, the committee have come to the conclusion that no better policy could be adopted than that of fostering and encouraging the work of these societies."

A Prosperous C. M. S. Mission

WITH regard to its great missions in East Africa, the Church Missionary Society is able to report: "Uganda remains the chief instance in the society's African field of vantage-ground strongly occupied and not at present seriously beset by any dangerous anti-Christian opposition. It is surrounded by a vast region waiting for evangelization; 2,364 native agents supported by the native church occupy over 1,000 out-stations, while 100 fresh workers recently volunteered for needed extensions in Bukedi and elsewhere."

Missions in German East Africa

BISHOP PEEL has returned from a recent tour in the districts of Ukaguru and Ugogo "amazed" at the great progress made since his tour in 1907-8. All hostility has vanished in places in which, to say the least, there was no welcome in past days. In every part which the missionaries and their African helpers can possibly reach, there is interest and readiness to be instructed. During the past year about 1,000 persons in these districts have definitely put themselves under regular Christian instruction, each one being publicly enrolled before his or her friends and relatives. Several influential chiefs have become inquirers, and one has been baptized. Five chiefs in the Bugire district, who could not be supplied with teachers,

each hired a Christian man, paying him to go and live among his people.
—*London Christian*.

SOUTH AFRICA

A Prosperous Scotch Mission

A MISSIONARY of the United Free Church of Scotland writes after his return from a tour: "At each of these five centers special meetings were held for baptisms and communion. We finished up with meetings here for the local people. It was a time of ingathering, the results of teaching in school and class. About 150 profest faith in baptism, while over 400 were admitted to the catechumenate. For days on end Ezekiah Twewa and myself were occupied sometimes far into the night interviewing candidates. I fancy about 800 people must have passed through our hands."

Missions in Madagascar

IN Madagascar the anti-religious attitude for some years past of the French Government officials has had an adverse effect upon all the Christian missions in the island. It is significant that in the Roman Catholic missionary magazine, *The Annals of the Propagation of the Faith*, for April, 1911, a writer complains of the government's restrictive orders, which, he says, make Roman Catholics "envy our fellow missionaries in China, who have more liberty under the Mandarins than we have in a French colony." We rejoice to believe that the governor's rule will be equitable. Christian missions in Madagascar ask for nothing more from the French authorities than even-handed justice.—*The Bible in the World*.

A Malagasy Prince

THE London Missionary Society reports an encouraging occurrence from Madagascar. The Sakalava are a warlike heathen tribe and the traditional enemies of the Hova—among whom Christianity has had great progress. Nevertheless, Prince Malaya, a son of the Sakalava king,

has come into the enemy's country seeking a missionary for his own. The original object of the young prince seems to have been simply to secure the advantages of the white man's civilization. He has now, however, become an enthusiastic convert to Christianity, and he has resolved to go back and spread the new faith among his father's people. "It is certain," writes a missionary, "he will suffer the bitterest persecution, and possibly even death; but he has no fear."

Another Step Toward Church Union

A DECIDED step toward church union has been taken in Australia by the establishing of a College of Divinity in which Anglicans, Methodists, Presbyterians, Baptists and Congregationalists are to have official representation. The plan is "fathered" by the Archbishop of Melbourne, and influential committees are working in each diocese with a view to promoting church unity. There are many difficulties in the way, but it is hoped, according to a letter received by the Church Unity Foundation in New York, that these may be ultimately overcome.

THE ISLAND WORLD

Presbyterian Success in the Philippines

THO one of the youngest of our missions, the Philippine mission has achieved notable development. We now have nine stations in the archipelago and a tenth has just been opened. The oldest station, Manila, is less than a dozen years old, and the youngest, the Camarines, is mentioned in the report of 1911 for the first time as a separate station. In spite, however, of the fact that the mission is so young and that the force for several years was so small, the mission has come to be one of the most successful and prosperous of our whole Church. Its 81 organized churches report a membership of 11,169. In the seven schools connected with the mission is an enrolment of

600 pupils. The 39 missionaries reported to the last General Assembly have a total of 309 native helpers, of whom eight are ordained. Three hospitals and three dispensaries treated last year upward of 16,000 patients, and more than 300,000 pages were printed at the single press connected with the mission.

Misgovernment in the New Hebrides

THE Anglo-French control does not seem to conduce to the welfare of the inhabitants of the New Hebrides. It is reported that the regulations as to labor-recruiting are frequently violated by French traders; also that liquor is sold, to the great injury of the natives. Bishop Wilson, who resigned the see of Melanesia a short time ago, was recently interviewed in an Australian newspaper, and expressed the opinion that under the Condominium the condition of the New Hebrides is most unhappy, in the view of any one who cares at all for the natives. The Anti-Slavery and Aborigines Protection Society is endeavoring to bring these complaints to the attention of certain persons in France who are known to be interested in native race questions.

Opposition of Mohammedans Upon Sumatra

THE Rhenish Missionary Society has had an almost unique experience upon Sumatra in that its missionaries were able to check the Mohammedan propaganda among the heathen natives and to win a considerable number of converts from the Mohammedans themselves. But now difficulties with Islam are increasing again in the Pakpak country, west of Lake Toba and its neighborhood, where the work seemed to prosper, especially during the last years. At Sidi Kalang the fanatical followers of the false prophet are using force and are trying to intimidate the non-Mohammedans. The followers of a certain Radja Batubatu have banded together in the northern parts and are threatening the peaceable inhabitants. In the Karo

country, north of Pakpak, murder has been committed and the house of a chief, who is friendly with the Christian natives, was drenched with kerosene and an attempt to burn it was made. It has become necessary to send out soldiers, who are hunting these disturbers of the peace, and the missionary stations have to be guarded carefully. There is no doubt that Islam is causing these difficulties, its followers making another attempt to stop the onward march of Christianity.

Church Union in Australia

THE Episcopalians and the Presbyterians in Australia have agreed upon a basis of cooperation and union in which there is a statement concerning orders, each apparently retaining its own formula of faith. The resolution reported is as follows: "That a union of the Church of England in Australia and Tasmania and the Presbyterian Church of Australia be effected and consummated by a joint solemn act under the authority and sanction of both churches, in which each church shall confer upon the presbyters of the other all the rights and privileges necessary for the exercise of their office in the United Church, so that from the moment of such union all the presbyters of each church shall have equal status in the United Church."

OBITUARY NOTE

W. D. Rudland, of China

ON Thursday, Jan. 11, Mr. W. D. Rudland, of T'ai-Chow, China, died after nearly forty-six years of service under the China Inland Mission. He was the last survivor of the party of missionaries of the C. I. M. who sailed in the *Lammermuir* in 1866. For several years past Mr. Rudland had been engaged in translating and printing the Scriptures in T'ai-Chow vernacular.

He was last in England in 1910, when he attended, as a delegate, the missionary conference in Edinburgh.

BOOKS ON MISSIONS AND MISSION LANDS

THE COMING CHINA. By Joseph King Goodrich. Illustrated. 12mo, 298 pp. \$1.50, net. A. C. McClurg & Co., Chicago, 1911.

Professor Goodrich first made the acquaintance of China in 1866 and has therefore seen great changes in what was long looked upon as unchanging China. The author was first in a commercial house in Swatow and later a professor in the Imperial College, Kyoto, Japan. He shows the changing attitude of the Chinese toward their own land and government, toward "foreign devils" and outside nations. Japan's influence in China is the subject of an interesting chapter. Another of more importance deals with the duty of the United States toward the Celestial Empire.

In the chapter on "Missionary Effort as a Factor in China's Development," the author fails to reckon with the 10,000,000 or more Chinese Moslems. He gives credit to the important work of Protestant missionaries in translation and publication, in medical and philanthropic work and in direct Christian teaching. The change in missionary ideals and methods is also brought out from the early individual personal work to the development of a plan of campaign and an effort to introduce systematic progressive instruction in all that pertains to Christian life and civilization. Professor Goodrich says that the appeal of the missionaries has changed from a denunciation of heathen beliefs and practises to a recognition of the truth contained in the ethnic religions, and an effort to prove the superiority of the religion of Jesus Christ. In other words, he believes that denunciation and dogma have been supplanted by information, example and argument.

Professor Goodrich recognizes the weaknesses of missionaries, but testifies to their general consistency and the benefit of their work. Even the government has called on the mis-

sionaries to take the lead in its new educational schemes.

China offers the greatest and most promising field for Christian missions in the world. The influence of Protestant missionaries there is potent for the removal of misunderstandings and the upbuilding of the Chinese. Prof. Goodrich considers it our duty to help build up Christian education in China, to lend leadership and support to the suppression of opium-smoking and to the extension of other reforms. He sees in the movement "China for the Chinese" hope for the future, since, while Manchus have failed, the Chinese themselves have shown great ability in the enforcement of law and order and progress in the Empire.

THE EDUCATION OF WOMEN IN CHINA. By Margaret E. Burton. Illustrated. 8vo, 232 pp. \$1.25, net. Fleming H. Revell Co., 1912.

The emancipation of the women of China is a significant step in the progress of the race. While Chinese women were not prisoners like their Hindu and Moslem sisters, the most fortunate of them were slaves until they became mothers-in-law or grandmothers. To-day they are being educated for teachers, nurses and doctors; they have women's clubs, edit newspapers and have a voice in public affairs. If China should, indeed, become a republic, the nation may adopt woman-suffrage!

Miss Burton, who accompanied her father, Prof. Ernest E. Burton, of Chicago, on his six months' tour of investigation, enjoyed rare opportunities for obtaining information as to the life, costumes and progress of Chinese women. She describes the steps in advance historically, and shows the influence of Christian mission schools in the emancipation. In the present opportunity she sees a challenge and a demand. "No one interested in the welfare of China can visit that nation to-day, and study

the needs and opportunities of this time of startlingly rapid changes, without becoming convinced that there are possibilities of service of eternal value in China to-day of a magnitude such as Christian people have not faced since the days of the Reformation, or even since the first century of the Christian era. . . . China of to-day is plastic; the China of a few years hence will be far less so."

There is much to be done. In many cities of twenty thousand inhabitants there are no Christian schools for girls. If we accept the present opportunity "the mothers and the teachers of the New China will be women worthy of their high office, and the educational work for women of the new nation will be permeated with the influence and spirit of Christ."

THE CHINESE AT HOME. By J. Dyer Ball. Illustrated, 8vo, 369 pp. \$2.00, *net*. Fleming H. Revell Co., 1911.

The author of this view of the Chinese was for nearly half a century in the civil service at Hongkong, and during that time became well acquainted with their manners and character, their habits of thought and social customs, their vices and virtues.

Mr. Ball passes briefly over the land and its history to deal in particular with the people. It is an interesting study, full of entertaining facts and incidents, but without contributing much that is really new to our knowledge of the Chinese. One chapter deals with "The Life of the Dead Chinaman," describing the three souls, ancestral worship and the beliefs about life beyond the grave. This chapter reveals the need of the Gospel—Chinese superstitions, marriage customs, domestic life, child life, education and slavery; the mandarins and other classes, the languages and dialects, opium evil, medical practise, literature, work, study, recreation, etc.

One interesting chapter is on "John Chinaman Abroad," showing his character and the influence of foreign residence; another is taken up with what

the Chinese believe, and the final chapter describes what the missionaries have done.

Mr. Ball speaks most appreciatively of the missionaries and their work. He calls attention to the fact that in spite of the 4,000 Protestant missionaries in the land, vast tracts of country remain untouched by missionary effort. The by-products of missionary effort are highly praised—work for the blind, lepers, opium-smokers, insane, famine-stricken, show-girls, etc. He says: "The new birth of this people is largely due to the missionary labors of more than a hundred years. . . . The presence of the missionary has had much to do with the existence of the new ideas which the new-born newspaper press gives voice to. . . . Confucianism has started preaching halls in imitation of the street chapel. Men of prominence have felt the influence of Christianity. . . . The opportunity offered to Christendom in China is unique in its extent and in its possibilities.

THE LOVE STORY OF A MAIDEN OF CATHAY. Illustrated, 12mo, 87 pp. 50 cents, *net*. Fleming H. Revell Co., 1911.

The Chinese maiden in Hongkong tells her love story (or is supposed to) in letters to a cousin in Edinburgh. There is much of romantic and human interest, coupled with Orientalisms, that give a unique flavor to the love story. The young lady teacher in the mission school is betrothed by her father to a pearl merchant's son whom she has never seen. She loves the Englishman, who is principal of the school, but it is a long time before she discovers that her love is returned. The story is well told, for the letters are brightly written and the maiden revealed in them is worth knowing. The one point open to criticism is the wisdom of an inter-racial marriage. This suggestion will not be acceptable to the majority of English readers. Yang Ping Yu is, however, a lovable character, with the instincts of a lady. The missionary character of the story is not marked, but the reading

of the story can scarcely fail to deepen sympathy with the heroine and her people.

THE YELLOW PEARL. George H. Doran Co. New York, 1911.

This little story is a contrast and might almost be a sequel to the "Love Story of a Maiden of Cathay." It is an attempt to make Americans see themselves as others see them. The daughter of the American father and Chinese mother, who is sent from China to America to be educated by her grandmother, strips bare the shams and objectionable social customs in what she has been led to believe is a Christian land. This is the real purpose of the story, but it is told in a sprightly way, with humor and romance intermingled. No Christian can doubt the truth of the charges brought against the sins and the hollow forms that characterize too much of our social life.

As a story the tale is interesting, but improbable, and has minor blemishes, as when the author makes a student play football in June!

In spite of the fact that the "Yellow Peril," as her aunt calls her, or the "Yellow Pearl," as she interprets it, is only half converted, and thinks that Christianizing should begin in America, she marries a medical missionary and returns to work in her native land.

THE REAPPEARING. By Charles Morice. 8vo, 211 pp. \$1.20, net. George H. Doran Co., New York, 1911.

"If Christ Came to Chicago" is here followed by a vision of "If Christ Came to Paris" in December, 1910. The capital of France is chosen as the center of the world's culture. The author is a French writer on art and culture and he satirizes modern civilization more than modern ethics or religion. Nothing is said against the Church, but much is proved against man's ideals and customs. There is action and interest in the story and it is thought-provoking. Some of the conversations are unnatural and tiresome, but many of the scenes are dramatic and the whole conception is

unique. The author makes each man view Christ as himself idealized. The modernization of the Sermon on the Mount and the Resurrection of Lazarus are striking, but the story lacks spiritual power.

THE CHURCH AND THE OPEN COUNTRY. By Rev. Warren H. Wilson. Illustrated. 12mo, 238 pp. 50 cents, cloth; 35 cents, paper. Missionary Education Movement, New York, 1911.

The attention given to the country church marks a forward movement in the Church in America. The problems are peculiar and the needs are great. Mr. Wilson has had experience and success as a pastor in both city and country. As one of the secretaries of the Presbyterian Board of Home Missions he has had exceptional advantages of observation. The picture of the conditions in country churches here given is striking, and the plans for remedy for decay and death are practical and inviting. Pastors in rural districts will find the book stimulating and its suggestions of immense value. As a study-book it should be used especially by circles in suburbs, towns and villages. The chapters on "Cooperation and Federation" and on "Morality and Recreation" are especially worthy of attention.

THE UNIFICATION OF THE CHURCHES. By D. W. Fisher. 12mo, 93 pp. 50 cents, net. Fleming H. Revell Co., 1911.

Doctor Fisher recognizes both good and evil in disunion, and gives clear signs of progress toward union in home and foreign fields. He distinguishes between the unity of Christianity and the disunity of the churches. A complete unification of Christendom he considers impractical. The way to bring about a reunion of Protestant churches that is practical is on the basis of harmony and cooperation in missionary work, and a spirit of sympathy and fellowship begotten of knowledge and united effort at home. There should be, first, a union of denominational bodies, and then a closer federation of all denominations.

THE BROKEN WALL. By Edward A. Steiner. Illustrated. 12mo, 219 pp. \$1.00, *net*. Fleming H. Revell Co., 1911.

Professor Steiner, the expert on immigrant problems and the fascinating chronicles of immigrant life, has included in this latest volume some stories of the incoming millions from Europe that grip the attention and the heart of the reader. They are stories of "The Lady of the Good Will Mines," "Rags and Matrimony," "Children of Mixed Races," "A Slav in Oklahoma," etc. They are stories to awaken interest in these foreigners in America, but the way to help them to a true knowledge of God is not shown.

MEN AND RELIGION. By Ferd. B. Smith and others. 12mo, 168 pp. Y. M. C. A. Press, New York, 1911.

This is a hand-book and a preparation for advance. It is composed of a series of papers by leading men in the United States, taking up various phases of the Men and Religion Movement now in progress. Fayette L. Thompson describes the program and John R. Mott the cost. Others take up the brotherhoods, Sunday-school, boys' work and the indifference of the average man. There are fifteen chapters, which describe clearly the aims and plans of the work which has enlisted the cooperation of some of the strongest men in America.

NEW BOOKS

THE STATE OF THE CHURCH. By Rev. Andrew Murray, D.D. Second Edition. 16mo, 152 pp. James Nisbet & Co., Ltd., London, 1911.

DAYLIGHT IN THE HAREM. A New Era for Moslem Women. Papers on Present-Day Reform Movements, Conditions and Methods of Work Among Moslem Women Read at the Lucknow Conference, 1911. Edited by Annie Van Sommer and Samuel M. Zwemer. Illustrated, 12mo, 224 pp. \$1.25, *net*. Fleming H. Revell Co., New York, 1911.

AMERICAN-JAPANESE RELATIONS. By Ki-yoshi K. Kawakami, M.A. 8vo, cloth. \$2.00, *net*. Fleming H. Revell Co., New York, 1911.

WINNING THE OREGON COUNTRY. By John T. Faris. 12mo. 50 cents, cloth; 35 cents, paper, *net*. Missionary Education Movement, New York, 1912.

ARTISAN MISSIONARY ON THE ZAMBESI. Being the Life Story of Wm. Thomson Waddell. By Rev. John MacConnachie. Illustrated, 12mo, 156 pp. 50 cents, *net*; by mail, 58 cents. American Tract Society, New York, 1912.

IN THE REFINER'S FIRE; OR, THE PROBLEM OF HUMAN SUFFERING. By Perry Wayland Sinks, S.T.D. 16mo. 50 cents, *net*. The Bible Institute Colportage Association, Chicago, 1912.

CHRISTIAN MISSIONS IN THE TELUGU COUNTRY. By Rev. G. Hibbert Ware. 2s., *net*. Society for the Propagation of the Gospel, London, 1912.

BEYOND THE PIR PANJAB: LIFE AMONG THE MOUNTAINS AND VALLEYS OF KASHMIR. By E. F. Neve, M.D. 320 pp. 12s., 6d., *net*. Fisher Unwin, London, 1912.

THE POSITION OF WOMEN IN INDIAN LIFE. By Her Highness, the Maharani of Baroda, and S. M. Mitra. 358 pp. 5s., *net*. Longmans, Green & Co., New York and London, 1912.

THE CIVILIZATION OF CHINA. By Herbert Giles. 256 pp. 1s. Williams & Norgate, London, 1912.

THE LIFE OF DR. ARTHUR JACKSON. By Rev. A. J. Costain. 187 pp. 2s., *net*. Hodder & Stoughton, London, 1912.

THE CREED OF HALF JAPAN: HISTORICAL SKETCHES OF JAPANESE BUDDHISM. By Arthur Lloyd. 393 pp. 7s. 6d., *net*. Smith, Elder, London, 1912.

THE STORY OF THE ZULUS. By J. Y. Gibson. Illustrated, 338 pp. 7s. 6d. Longmans, Green & Co., New York & London, 1912.

THE BAGANDA: AN ACCOUNT OF THEIR NATIVE CUSTOMS AND BELIEFS. By the Rev. J. Roscoe. 547 pp. 15s., *net*. Macmillan Company, London & New York, 1912.

BLACK AND WHITE IN SOUTHEAST AFRICA. By Maurice S. Evans, C.M.G. 341 pp. 6s., *net*. Longmans, Green & Co., New York and London, 1912.

A SHEPHERD OF THE VELD: THE LIFE OF BRANSBY LEWIS KEY, BISHOP OF ST. JOHN'S, KAFFRARIA. By Godfrey Callaway. 215 pp. 2s. 6d., *net*. Wells, Gardner, London, 1912.

ISLANDS OF ENCHANTMENT: MANY-SIDED MELANESIA, SEEN THROUGH MANY EYES AND RECORDED BY FLORENCE COOMBE. 382 pp. 12s., *net*. Macmillan Company, New York and London, 1912.

THE CHOICE OF THE JEWS: A TRAGEDY AND A LESSON. By L. S. A. Wells, M.A. 126 pp. 2s. 6d. Methuen, London, 1912.

EARLY STORIES AND SONGS FOR NEW STUDENTS OF ENGLISH. By Mary Clark Barnes. 16mo, 145 pp. 60 cents, *net*. Fleming H. Revell Co., New York, 1912.

GEOGRAPHY OF CHINA. By Horatio B. Hawkins, M.A. Folio, 56-vii pp. Commercial Press, Ltd., Shanghai, China, 119 Foochow Road, 1911.